

THE CASTEL OF
Memorie : wherein is con-
teyned the restoryng, augmentyng,
and conseruyng of the Memorye and Re-
membraunce; wpth the safest remedies,
and best pzeceptes thereunto in any wise
apperteyning: Made by Gulielmus
Gratarolus Bergomaris Doctor of
Artes and Philosophie.

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The Contentes whereof appeare in
the Page next following.

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AFTER DARCK-



ONES LIGHT.

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1563.

THE CONTENTES,

The.i. Chapter declareth what Memorye is, where it flourisheth, howe profitable and necessary it is, &c.

The.ii. containeth the chiefe causes, whereby the Memorye is hurte, with theyr signes and cures.

The.iii. sheweth the principall endowments of the Memory in what sort soeuer they be.

The.iiii. telleth lykewyse the perticular helpes of the Memorye.

The.v. comprehendeth certaine best approved and chosen medicinable compounded remedies, and preseruatives greatly encreasynge the Memorye,

The.vi. expresseth Philosophicall Iudgements, Rules, and Preceptes of Remembraunce,

The.vii. chap. entreateth in fewe wordes of locall or artificiall Memorye.

Laste of all is put a briefe Epilogue of the foresayd thynges.

To the right ho-

norable, the Lorde Robert
Dudely, Maister of the Queenes
Maiesties horse, Knight of the moste no-
ble order of the Garter, and one of the
Queenes Maiesties priue Councell;

Willyam Fulwod hartly wisheth

longe lyfe wyth encrease of

Godly honour and

eternall felicitie



With noble Maximilian

kyng of Boemia:

Defended hath thys
worthye worke.

in Latin tounge (I saye),

With that also the Godly Prynce,

Edward, our late good king:

In French the same accepted hath
as a ryght nedefull thyng.

I thought therefore my duty was,

(most honourable Lorde)

A. y.

Some

The Epistle.

Some worthy captayn now to chuse
who with benigne accorde.

In English wold bondhsafe to saue
thys Castell from decaye;
Protecting it from envious tounge,
that runne at large alway.

But whom myght I rather electe
my Patrone now to be:
Then one who doth most me excell
in perfect clemencie?

In feruent zeale to Godlynes,
in saour of the iusts;
In forwardnes to all good workes,
the truth this tell nedes in iust.

A note of hyghe Nobilitye,
a vertuous one in dede:
Whose good reporte hath caused me
thus boldly to procede,

Right happy sure may be y realme,
and prayse to God extende:

¶ herein

Dedicatozie.

Wherewith such prudent peeres do rule,
as Poles doth commend.

Exod. 18.
Deut. 1.

How blest it is of God the Lorde,
that hath such worthy states:
Who righteousness rightly exaltes,
and wickednes abates.

These golden giftes of Godly grace
thus planted in your brest
Have forced me to flye for ayde,
where plentye is exprest.

Receave therfore (O worthy Lorde)
an humble heart and true:
Protecte also the Patronage,
which I submitte to you.

And graunt y these my labours small
may passe vnder your name:
With that thys worke describeth hath
from Princes of great fame.

For though that all Forgetfulness
be banysht from you quite;

A.ij.

Pet

The Epistle

Yet hope I that this Treatise shall
you honoꝝ much deelyte.

Considering well the woꝛthynes
of perfecte Memoye:
And what effecte it furnissheth,
in all assayes. Foꝝ why?

Lyke as Oblivion is the losse
of high renowned actes:
And causeth many woꝛthy wightes
foꝝgo both fame and factes.

Lyke as it is an eatyng moth
and soꝛe coꝛrupting ruste:
Abasyng thynges of noble state
no better then to dust.

Lyke as it is a Chaos great
confusedly compacte:
Wherin al thynges both good & bad
haue true propoꝛtion lackt.

So Memoye doth still preseꝛue
eche thyng in hys degree:

And

Dedicatōie.

**And rendreth vnto euery one
his doughtye dignitie.**

**So doth it pouрге eche mans estate;
and skoureth it full bryght:
Wherby appears as in a glasse
his liuely shynyng light.**

**So doth it geue and attribute
to good thinges good report;
To bad lykelys as they deserue
in iuste and equall sort.**

Howe can þe Judge iuste iudgement Judge.
except he call to minde (geue,
The matters hangyng diuerslye,
the truth therby to fynde?

Howe shall the Preacher wel recite Preacher.
hys matters orderlie:
If that he be forgetfull of
his places what they be?

How can þe Captayne wel conducte, Captayne.
his souldiers in aray;

The Epistle

O: elles preuent bys enemies,
if Memoyre be alway:

Marchant. How shall the Marchant safely kepe
hys reckninges from decaye:
If his Remembrance shuld him fayle,
though wyttig beare great sway:

Lawyer. How can he a lawyer plead his cause,
before the iustice seat:
If he his clyents matters shall
at any tyme forget:

Husband-
man. How shall the Husbandmā prouyde
all seasons to obserue:
If he do not remember well,
or any wyse doe swerue:

How needfull then is Memoyre,
to rule a publike weale:
In thynges deuyn & eke prophane
God graunt it neuer fayle.

O: how can it at any tyme,
be spared in the felde,

That

Dedicatōle.

**That is so requyſite at home,
and ſtrong defending ſhilde:**

**A good wit ſone may learne things,
and vnderſtand the ſame:**

**But them ſtill to retayne and keepe
in ſuch order and frame,**

**That nothyng be wantyng thereof,
when iuſte occaſion ſhall
Procure rehearſall of ſuch thynges,
as dyd to vs befall.**

**Is thoffice of the Memozve,
the greateſt gyfte that can
Here in thys world by any meanes
come vnto moztall man.**

**For what helps it good bokes to read
oz noble ſtozves large:**

**Except a perfecte Memozve,
do take thereof the charge:**

**What profits it moſt woꝛthy things
to ſee, oz ells to heare:**

The Epistle

If that the same come in at the one,
and out at the other eare?

Why: then the matter is so playne,
that nede (a perfect ground:)

Doth vs compell to say no lesse,
when truth is truly found.

Therefore I breifly thus conclude,
take Memorie away.

What is a man: what can he doe?
or ells what can he say?

Restore the same to hym a gayne,
in full integritie:

It will him sone reduce in dede,
to all felicitie.

Wherin god graunt your hono: may
long here with vs endure:
And after wardes in heauens hie,
among the Angells pure.

Amen.

Your honours most humble
Willyam Fulwood

one,
pne,
The Translator
to the Reader earnestlye Des
syreth grace, mercy, and
peace.



Amongest other
there bee twoo
seuerall causes
(good Reader)
whiche instiga-
ted me to enterpryse and pub-
lyshe the translation hereof,
partly, because of myne owne
exercise and commoditie. But
chiefely and especially, for the
common vtilitie and profyte
of my native countrey. The
aduauncement and benesyte
whereof euery man is bound
bothe by nature & cōscience to
studye for all by meanes possi-
ble

*Inbo
alia
fals purch
of olog*

To the Reader.

Math. 35.
Luke. 19.

Plato,

ble to the vttermolt of hys po
wer: and for that purpose to
Distribute accordyng to the
greatnes or finalnes of the
talent ministred & lent vnto
him: to the end that the same
(be it neuer so little) yf it may
in anye wyse profyte, doe
not remayne in hym as dead
and frustrate: but rather that
it be bestowed forth to encrease
and fructifye. Consideryng
in deede that (as Plato sayth)
Non solum nobis nati sumus, sed
cũsq; nostri partem patria vendicat, par-
tem parentes, partem amici.
Accept therefore in good part
(gentle Reader) my laboures
suche as they be: wherein
thou shalt fynde any thyng
eyther not easye to be com-
by

To the Reader.

po by, or obscure and darke to
e to thyne vnderstandynge: (as
the perchaunce in artificiall Mes
the noye) thou must diligentlve
nto and circumspectly often per
me ble the same, whiche if at the
may length thou canst not vnder
doe stande, Doe not therefore op
ead probiouslye contemne it, but
ha rather aske counsell at some
en other: for Non cuius homini contin
De git adire Corynthus : or elles re
ato pare to easyer and playner,
as, or whereof there is in this trea
par tise greate aboundaunce to
the same effecte, whatsoener
art t be: for I haue not presumed
res to lesson myne Authour, and
in therefore reporte me fauou
eng rablye . In whiche doying
om thou shalte styll encourage
by and

To the Reader.
and prouoke me to further
paynes , I trust to thy fur
theraunce , and the glorie of
almightye God the Father
the Sonne , and the holy
Ghost: to whom be laude
and prayse worlde
without end.

Amen.

**This .xx. of Nouem
ber. 1562.**

**Lege & perlege
Ne quid temere.**

The Bookes verdict.

A Castell strong I doe present
Well furnished and sure:
Munited eke with armour bent
For euer to endure.

Whiche hitherto long tyme hath bene
In(limbo patrum)hidde,
But now at last may here be sene,
From daungers men to rydde:

Procuryng them a perfecte state,
And safe securitye,
Wherby they may fynde out the gate
Of wysedomes lore. For why?

Sapi. 18.
and. 18.

He that hath lost his Memorye,
By me may it renewe:
And he that will it amplifye,
Shall fynde instructions true.

And

And he that will still kepe the same,
That it shall not decaye:
By me must learne the way to frame,
And my preceptes obeye.

Lo here ye see my full effecte:
And that I doe entende
The secretes therof to detecte,
That thereby wittes may mende,

Then Iudge me,
As I am worthie.

What Memorie

is, where it florisheth, how profitable and necessary it is.

The first Chapter.



Memorie is by the
whiche the mynde repeateth things y
are past. A definition
on of Me-
morye.

Or it is a
stedfast percesuing
in the mynde of the

disposition of thynges and wordes.

Or as (Aristotle supposeth) it is an Aristotle.

imaginatio, that remaineth of suche
thynges as the sense had conceived.

Also by y sentence of Plato, Demo- Plato.

crates is a sense & a safetie (or safe retei-

ning of thynges): for the soule obtay-

neth by y office of y senses whatsoe-

uer thyngs chaunce vnder y sense, &

therefore it is the begynnyng of an

opinion. But by the mynde it selfe

considereth intellectuall thynges,

so is it become intelligence. Yet y

B. I.

Memorie

The Castell

Memorye being lost, it is renewed a
 gayne by remembraunce: for wher
 as forgetfulnesse or the losse of Me
 moxie is double, to witte, perpetua
 and temporal (or for a tyme), in thi
 bcrely remembraunce worketh, o
 the which it shalbe spoken hereafter
 in hys place. Neither is inuentio
 imagination of y one part of y soule
 or braine, and Memory of the other
 but they are in one same subiect
 thyng and the functions of the same
 part of the soule, and either of them
 is of y hole braine, in whose hole bo
 dy y soule (being the principal part
 of vnderstandyng) is dyspersed. Wh
 haue auncient wryters (not witho
 out a cause) sayd that diuerse partes
 of the head & brayne be occupied
 these functions of the soule. Memory
 ry therfore hath his seate in y hinder
 parte of the head in the thirde Ven
 tricle, whiche is also called Pons
 pis. It would be long & altogether
 super

The seate
 of the Me-
 mory, is in
 the hinder
 part, of the
 head.

of Memorie.

superfluous here (where I studie
penitie) to describe y^e Anatomie of
the whole brayne, the which is to be
seene in the booke of many, especi-
ally of the learned yea and diligent
Andrea Vesalius. Yet will I briefe-
ly speake somewhat making nerer
unto our matter. There be three ope-
rations of y^e soule in the braine, fan-
tasie (or imagination), reasoning (or
iudgement), and Memorie (or re-
membrance). The two first haue
theyr operation in the two greater
Ventricles of the brayne, and the
thirde is exercised in the y^ede and les-
ser Ventricle. In the concavities or
holownesse of the braine is frequen-
ted a kinde of small, pure, and mooste
cleane spirite, and such a one is cari-
ed to the Memorie: the which surely
hath neede of the cleanness and sub-
tiltie of the spirite. For if so be that
that way be not opened by the whi-
ch the spirite passeth to the hinder

Andrea Ve-
salius.

The soule
hath .3. ope-
rations.

The spirite
is increased
in the coe-
uities of
the braine,

The Castell

part (oz Puppis) of the brayne, the
man remembreth nothing: and con-
trariwise they that haue a swifte o-
penyng of that waye, are wise, and
answere spedely, as are diuerse cho-
liricke persons: and they that haue
that openyng slowe, are dull and
slacke to learne and to answer, and
such are for the most part flematicke
oz melancholike, vsyng grosse and
much meates and drynkes. Certain-
lye there be fewe founde that are
indewed wyth a good wytte and
an excellent Memorie of Nature
for because that witte betokeneth
subtile and softe substance of the
brayne, and Memorie a permanent
substance. Also Galenus sayth
hys.iiij. Chapter, Artis medicinalis
that witte declareth a subtile sub-
stance of the brayne: & the dulnesse
of vnderstandyng, a grosse sub-
stance, &c. The spyrite seruyng for
thys office, doth flee vpwarde from

Galenus
Chap. 12.
Artis Me-
dicin.

of Memorie.

the heart thorough the synowes to
the head, and is nourished wth an
outward compassyng ayre, & obtayneth
a long continuance. And to
the short, al Philosophers do accorde,
that Memorie is most of strength by
the good temperature of the organe
seate, in the which the soule doth
exercisc thys office. And it shalbe a
oken that they haue a good Memorie,
whose hynder part of the head is
great and long: and they a weake
Memorie, whose hinder part of the
head is as it were playne and equal
wth the necke. It is also to be kno-
uen that it causeth wisedome by the
goodnesse of the spirites: & those are
good spirites, whiche be tempered
wth clarenesse mouing & subtili-
e. Plato in Theaeteto sayth, that
the soule is not well at ease in a bo-
dy that is thicke or muddye, or that
hath the fleshe to softe, or hard.

Plato in
Theaeteto.

And vntemperatnesse chaungeth

B.ij.

many

The Castell

many wayes. For somtyme a bodie
shall bring it out of the mother
wombe so stronge and violent, that
not only the Memorie, but also the
reason shalbe hurt, in such sort that
even folyshnes shall happen there
withall: the which amongest the
ther signes that it hath, is the cause
that the eares are very greate and
erected, as Aristotle reciteth in
his firste De animalium natura. *U*ho
so chaunceth to be bozne when the
Mone doth encounter the Sunne
wanderyng through Aries & Scorpio
shall haue his braine so afflicted
that being somewhat growen in
yeares, a melancholike passion shall
begynne to spring. Also this
peratnesse of the brayne commeth
many tymes of yll nourishment
somtyme of the vnwholsome ayre
that is about vs. For it is an old
saying, there as the ayre is dryer
there also for the most part y
witte recea

Intemperat-
nes is the
cause that
the eares
be great.
Aristotle. 1.
De anima.
liu natura.

of Memorie.

bodie sharper, and the soule wyser and
 her chylder: eue so a thicke and grosse
 thamelement causeth the wittes to be
 the duller. Of the same dyet is reason,
 that is also Galenus sayth in hys booke
 Quod animi mores &c. The Memorie
 is also weakened of chaunce, of
 being stricken, of sykenesse, and dy
 and other like accidentes, whereof
 there may be had many examles
 Thucydides in his second
 booke belli Pelopas in others. Acc
 ayne person being striked wth a stone,
 forgot only his learning. Another
 being fallen fro a hie house, losse the
 remembraunce of hys mother, kin
 folkes, and neighbours. Also Messa
 Coruinus the Orator forgot hys
 owne name. Beholde therfore how
 traile this most precious treasure of
 man is. Memorie (as Seneca wit
 neth) is the principall commodi
 ty and profit that mans nature can
 receaue: for it is an easie matter for

Galenus
 Quod anis
 mi mores.
 &c.

Thucidi
 des, 2. booke
 belli Pelop

Messala
 Coruinus.

Memory is
 the chiefe
 goodnes
 of man,
 Seneca,

B. iij.

Studious

The Castell

studious persons to read many thynges, and it is not difficile for a good and an exercised wit to vnderstande the same: but to heape them together; and to conserue them in the coffre or secreete of the Memorie in such sorte that they slippe not away, is the most necessary and principall goodnesse of mans life. As Plinius reherfeth in hys. vii. booke, the. ccciii. Chapter, Cyrus kyng of the Persians called all hys souldiers names by name. Mithridates also who was kyng of two & twentye nations, did vnderstand and aunswere so many languages without an interpreter. There wanteth no examples of the excellentnesse of Memorie, whiche men haue had almost in all times. They therefore whiche haue not so excellent a Memorie, must by labor get the same, wythout the which a man shall scarce attayne vnto any perfection. For it chaunceth many

Plinius. 7.
 booke. 24.
 Chap.

Cyrus king
 of the Persians.

Mithridates
 king of
 12 nations

times

of Memorie.

times that so much the more that a
good man excelleth in Memorie, he also
so much the more flourisheth in wise-
dome, except it be some sluggish or
idle person. And y^e Poetes not with-
out a cause haue seyned wysedome
to be the daughter of Memorie; and
of her it is rightly written.

Wisedome
is the
daughter
of Memo-
rye.

By paynefull vse begot I was,
a worthy wyght and cleare:
By Memorie brought forth no lesse.
who is my mother deare.

Diuers aged persōs vsing this prac-
tise, & applying theselues to studie
haue in fewe monethes proceeded
learned. Therfore we wil declare in
this work, by what meanes it may
be gotten, encreased and kept. For it
is manifest by diuerse learned men,
as also by Cicero, y^e Memorie hath a
certaine conning or practise, and that
it proceedeth not altogether of na-
ture. So therfore we will first teach
by what kynde of lyuyng and by
what medicines it may be gotten

Cicero.

B.v. and

The Castell

and established, exprestyng briefe, excellent, and (by vse) approued preceptes. Afterwardes, we wil briefly entreat of artificiall Memorie, which of it self is naturall, but it is confirmed by certayne preceptes, and consisteth in obseruations, places, and Images (or figures).

THE SECONDE CHAPTER, contayneth the cheife causes whereby the Memorie is hurt, with their signes and houres.

Coldenes
& moistenes
are contraries to
the Memorie.

There be two principal causes which hurt the Memorie, to witte, coldnes & moistnes: the whiche coldnes is eyther alone, or els ioyned with moistnes, we wil omitte to speake of the corruption which commeth of ouer much heate and drynes. Yet coldnes hurteth more then moistnes: for coldenes doth confounde the nature, & worketh not in it but as an vnder rulyng instrument.

of Memorie.

Instrument. And moistnes is contrary
to the retentive, the which is com-
forted with a proportioned dries:
for superfluous dries is hurtful e-
specially to the apprehensio, whilest
it hyndereth y^e formes or likenesses
can not be receaved and settled in y^e
same. It is the nature of coldnes to
crasse, and of heate to moue: therfore
coldenes hyndereth the moving ne-
cessary to the Memorie. And moiste-
nes hindereth the retaining thereof.
To be brief, seing that forgetfulness
is the daughter of coldenes, as Pau-
lus Aegineta, and others do testifie,
it is to be said and affirmed, y^e colde-
nes more hurteth the Memorie, the
moystenes. For the figure or kinde
of coldnes which congeleth humors
and spirites, can not be concaued.
The sleepings also of such whose Me-
morie or vnderstanding perisheth, are
to be obserued, to witt whether they
be vehement or moderate sleepers, or
al

The natur
of coldnes
is to re-
presse, and
the nature
of heate is
to moue.

forgetful-
nes is the
daughter
of coldnes
Paulus Ae-
gineta.

The Castell

altogether not sleepe, but haue it according to the course of nature. And so shall you synde vntemperatnesse the vanquisher: and shall know also that moistnes & dries be the cōtraries: moistnes, because of ouer much slepe: dries, because of ouer much watching: and that of the meane of these two, equalitie, and the good proportion of humours procedeth. Moreouer it is to be cōsidered, whether any thyng be voyded out of the nostrills or mouth that commeth from the head, or whither those places be altogether drye or but partly: the knowledge of whiche precedent causes and shewes will geue to vnderstand the dysposition of the head, wherby may be ministred a fitte remedy according to the disposition of the person. They that haue great moistnes of the brayne, are verie desyrous of much slepe, whose mouthes are ful of spittle, & their nostrills

The signes
of moistnes.

and

of Memorie.

and eyes frequented with flame: all
their motions are dulle. Such kinde
of people do remember thyngs pre-
sent and lately done: but being done
long agoe, they doe either neuer,
or with great payne remember the.
For such is the nature of moistenes
of the braine that it easely receaueth
what imprintynges or inferions it
lysteth; & with lyke easenesse loseth
them agayne.

Wheras dries ruleth or reigneth
which is contrary to moistenes, it is
known by the contrary signes: the
head shalbe geuen to watchinges &
lyghnesse: & seldome doth the nose,
the rose of the mouth, and the eyes
expel such superfluities: the eyes are
holowe: they sone become balde: the
eares bound with earwaxe. And as
concernyng that it appertayneth to
the Memorie: present thynges are
more difficulte receaued or infered
then thyngs paste, & being receaued
they

The signes
of dries.

The Castell,

they doe longer abyde: wherof it cometh to passe, that we haue a better Memorie & utterance, of old things then of new. Auncient men may here in be an example vnto vs; who will orderly recyte seates done from the begynnynge of theyr age: but present things they epyther do not remembre, or ellys doe confounde them in uttering. And this happeneth vnto aged men: because that the state or disposing procedeth of frequented actes wherby it cometh to passe that extreme olde men doe wel remembre auncient things: because they haue often pondered either them or y^e like. But they doe yll remember new things: because that the imprinting of them in their Memorie is not easie by reason of the hardnes of the instrument of vnderstanding.

The signes
of coldnes

Where as coldnes ruleth, there the face is white, the eyes are feble the veynes can not easely be perceaued

of Memozie.

they be geuen to much sleepe,
those partes that belong to the head
shalbe but litle warme, nor ruddye,
the mynde shalbe astonyed, the head
troubled with gyddinesse, and shall
hying things to remembrance with
much a do. This qualite (as we
haue sayd before) is very hurtfull,
it doth vnmynishe the powers of the
minde, & maketh them dull. For as
it is the propertie of heat to moue, so
is it the nature of coldnes to hynder
the mouing: and take this for a gene
rall rule, that the braine of a liuyng
body is warmer with a somers aire,
then otherwyle, as also Galenus
sayth in his booke *De usu patrum*.

But whē Heate flourisheth in the
brayne it is easely knowen by these
signes: for such partes as are about
the head, are warmer and redder,
then those that be farre of: you shall
perceiue the eyes to be more rolling
and the beynes more apparant. As
sone

The signes
of heate.

The Castell,

Some as they be bozne they heare
growe forth, and are blacke, hard
and curled: they are contented wth
small and shorte sleepes, they haue
quickenesse of motions & remem
braunce. But if y^e heate do encrease
and become vnnaturall, they shal be
very vigilant. This ouer much heate
doth boyle the liuely spirites, & conu
sumeth them into smokes and vap
poures, and burneth y^e iuyces which
be apte to engender spirites, where
by they be destitute of a good o^r sa
Memoric.

But if the two qualities be ioyne
ned together, you shall know the
signes by as greates a proportion, and
these qualities be great, o^r litle. And
the iudgement of y^e foresaid thinge
shall not be diffieulte, as if that heate
and d^rines were without temper
ture, there shall be a permission of
sense, o^r a frenesie accordyng to the
great o^r small degrees of the qual

of Memorie.

And therfore it is manifest that
the Memorie may be kept, encreased
and exercised by the science or practice
of Physicke, seeing that by sickness
may be diminished, hindered, and
lost.

Memorie
maye be
holpen by
physicke.

Therfore as concerning y^e meanes
to cure it, firste of all the feedinge or
condemne of lyuing must be altered ac-
cording to the varietie of the causes,
which we will herafter shewe. But first
is to be noted, that the forgetful-
nes which cometh of nature cannot
easily be taken away, nor y^e which
cometh of a hote and dry cause, the
rest of the bodye remaininge sounde
and perfecte. This also chaunceth
some times, that the Memorie maye
be diminished or lost by an vnaccu-
stomed waye: then it is to be feared
of a worse sickness, (except it be spe-
cially remedied) to witte of the Le-
thargie, falling sickness, Apoplexie,
Paralysie, and other such kindes of dis-

The mea-
nes to cure
the dislea-
ses.

The Castell

feases the whiche are engendered
 steame in the brayne, for the whiche
 recourse must be had to the Physici-
 ons. Also if the Memorie be perished
 by extreme age, it is not in brayne
 be laboured to be gotten againe by
 remedies: but only must be conten-
 ted with a convenient kind of living
 or feeding, and must haue ministrations
 sucking moiste and restorative me-
 tes and liquors, and such as may
 take away the dries.

If the hurting of the Memorie come
 by vehement purgations and other
 vnmesurable emptines, or of dries
 it muste only be remedied by good
 nourishing meates: for y^e body being
 strengthened, & the forces & power
 gotte againe, the Memorie is restored
 & fortified. Therfore meates be-
 ful of good iuyce do help much, whiche
 be easely concocted & digested in the
 ventricle: the wyne must be red, &
 & alaid with water: y^e exercise must

Observati-
 ons belong-
 ing to the
 Memorye.

of Memorye.

be moderate & without wearinesse:
the head must be lightly rubbed: they
must slepe long: they must lye softe:
they must vse bathes of warme wa-
ter: they must auoide sweatings: the
head being shauen there muste be
powred on Epithemata or fomenta-
tions of y^e decoctiō of flowers of Cam-
omill, Melilote, Linsede, husked
Barley, and milke newly mylked: it
must be anointed in with oyle of Li-
lies, or of Almondes, oyle of Dialtea,
(in the French Guimaues) and with
freshe butter. Let them take cōserues
of Borage, Beuglosse, Orange pil-
les preserved, and such lyke.

If the annoiance of y^e Memory come Other ob-
of a cold vntemperature of y^e braine seruations
alone wout substance, let coldnes be
set against heat, & likewise drynes a-
gainst moistnes, but neuertheles mo-
deratly for in heat & naturall drynes
the proportiō ought to be most equal
to the end, that nothing be to much,

C. q.

be

The Castell

because that a naturall heat is not
pure heat, but cōpounded, in y^e which
there is a proportiō of most equality.
For all kynde of heate causeth not
good Memorie, no: all kind of drynes
but y^e which is of a temperate propo-
tion, and floweth not into an im-
moderate vntemperatnes, which hath
power to take away y^e acte of it owne
vertue. Therfore it is to be takē heed
lest the Brayne be made to hote, or
dry. And he that hath a tēperate heat
let him take hede that he meddle not
with any medicines. They therfore
that haue the Memorie corrupted by
vnmensurable heat & drynes (y^e which
being ioyned together doe ofte cause
frenesies & dotings) must haue Ox-
hodinum powdered vpon their heads,
it shalbe easy to heale the rest wyth
suche things as doe coole, & moisten.
And if the hurte come of ouer much
heate ioyned wyth ouer much dry-
nes, (the which chaunceth comonly
sithe

Note.

of Hemorrhie.

either because of longe sickeneses,
or of excessyue labours of the bodye,
or of syerce sorrowfull and earnest
affections of the minde, by the which
the forces and powers of nature are
greatly opened or wearied & the liue-
ly spirits dissolued and wasted) moist-
ning and meanely warminge medi-
cines hauing strength together, shal-
be very defencible and necessarie.

But when the qualities shall doe
harme not alone by theselues, but y^e
there shalbe also great aboundaunce
of humours, we must begin wth eua-
cuation & pourginges in prouiding
before a concoctiō or digestiō, if nede
be. The abundance of bloude requi-
reth y^e cuttieg (or opening) of a vaine
which must be done wth the counsel of
learned Physitian: & let the veyne by
in the shouldeer be opened, the which
is called Cephalica if the head only be
furthered: if y^e whole body be greued
the inward or middle veines must be

Other ob-
servations
for the Me-
morye.

C.ij.

opened

The Castell

opened. If a yelowie or fleamy choler be
abound, by the aduise of the phisition
it maye be purged with medicines
that dypue out choler, as wyth Ruy
barde, Manna Cassia, iuyce of Roses
electuarie of Roses, Syrupe of Ro
ses resoluatiue or laxatiue, Tame
rindi, or with golden pillles & such
like. If it be a blacke choler or me
lancolye, it must likewise be reme
died by conuenient aides, ministred
by expert phisitions as with the ste
eping or infusions of Sene of Epithes,
mum, of Uleratrum, in the that be
stronger. Diasene pillles Indie, &c.

But if the cause be (the which in
manner chanceth alwaies) colde and
moyste, these meanes shall serue to
cure it: first as touching their liu
let the abide as much as is possible, in
a light & cleare ayre not windy: for
windes do hurt much. And let them
auoide to eate any thing that encreas
eth fleame, as all colde things, and
like

More obser
uations.

of Meinozie.

holerke wylse vapourous, as opnions, &
tion boue al thyngs y fulnes & lothsom,
cines of meates, oꝛ caluies, and much
Kupinke, let the forbear much eating
Kolest frutes, meates of hard digestyng,
Kobashyng of theselues with to hote oꝛ
amed colde water & to much dzinking of
such water oꝛ wine. Therfoze meates y
meaue good nourishment, & engender
eme harme & liuely bloud, are very hel-
istredyng & necessary: as wethers muttō,
e fleshe of goates, Capons, Fesant
pithes, Partridges, whose egges are of a
at binguler power in this behalfe, pigions
ie, turtle doues, litle sparrowes, larkes
h in brusches oꝛ thrustles, & Owls: be-
e anng dzedd w̄ hysope, sauerie, thyme,
rue toaiozan, Rosemary, cloues, maces
liuidyng, Peper, Cinamom, Juniper
ble, w̄eries, chiefly in winter. Let the eate
fo: y kinde of liuyng thyng y is newly
themought forth, because their fleshe is
necreamy & clammy: no: y braines of any
s, andyng because they be fleamatike, ex-
cept

Meates per-
mitted to
the paci-
ent.

Meates for-
bidden the
patient.

The Castell

cept the braines of a Henne, for the
be peculiarly and chiefly praised.

Let the also forbear Harow (which
is in bones) Cranes fleshe, Fische,
specially if it be clammye and nou
shed in diches or holes, colde pot
bes, Milke, Chesse, especially much
or noughtie: fruites moiste & not rip
or ofte, but sometimes they may eat
sharper or tarter meates, chiefly in
winter, as Garlike, Peniroiall or C
lament, Capers being watered, mu
ward is praised of pithagoras, thei mu
eat little & especially at supper: the
must drink no water except it be so
with Hony, or Cinamom or some
ther pleasant spices. They muste a
keine from ouer much slepe, and n
to slepe in the day time, nor vpon the
noddle of the head, nor vpon to mu
fulnesse of meate: let them also tak
heede of ouer greate watchinges, f
it weakeneth the spirite, and reso
ueth it and stuffeth the head.

Pithagoras

• Moderate
vse of win
allowed.

of Memozie.

Certaine
exercises.

Let their exercise bee walkynge a-
bzoode, and that befoze meales, with
the rubbyng of the parts of the head
(but hauyng firſte bene conuenient-
ly purged) with courſe clothes, and
of the feete and handes, but mode-
ratly, and the whole body muſte be
rubbed firſte, then afterwarde the
head, and let the rubbyng beginne
at the legges, in rubbynge by lyttle
and lyttle the vpper partes, that the
ſubſtaunce may be dꝛawen dowlne-
warde. Let them not remain aboute
pooles, fluddes, and moiſt ſokye pla-
ces, let them auyde ſouthe windes
and rainy weather, let them dwell
in lightſome and hie houſes, let their
heade be annoynted wyth helpynge
and conuenient oyles (as it ſhalbe
alſo declared hcreafter). Let them
take heed of to muche frequenting
of the act of generation, and all thin-
ges that make ſeeble the bzaine, for
the pꝛincipall being weakened, that

C.v.

which

The Castell

Sundrye
medicines,
remedies,
and oynt-
mentes.

which springeth thereof must nedes
be hurte. Let the body be kept cleare
without superfluities. If therefore
the fleume be colde and grosse, it
must be attenuated, concocted and
prepared to be voyded forth, wyth
Drymell compounde or squilliticke
or made De quinque radicibus, of Sti-
chas, of Radoyshe rootes, with Rose
honye, as nede shall requyre, and
with conuenient waters or decocti-
ons. And to bring forth the prepared
substance or matter they must haue
ministred vnto them Pilles or Co-
chies, or of the confection called Hie-
ra Galeni, in putting to a litle of the
oyle of Castoreum, and of a Put-
migge. Let there be also added vn-
to it a prepared Colocynthis or Co-
loquintida (a kinde of wylde Gour-
des) according to the discretion of the
Physition then present: or let there
be geuen them Hiera magna, wyth
Putmygges, or Hiera Rusi, of that
which

of Memozie.

whiche Aetius in hys thyrde booke
maketh mentiō: also Peralogadii, &
other things which helpe the payne
of the head that commeth of fleume:
then after let there be made Garga-
rismes Fomentations, Dyntmen-
tes, litle Bagges, and such like: the
Gargarisme may be made thus.

Aetius in
his. 3. booke

Take Calamus aromaticus. Penny-
royall or Calamint, Hyssope, Thyme
of euery one a handfull, let them be
sodde in water euen to the halfe of
the iust quantitie, and to fyue vnces
strained through a Colander, put an
vnce and a halfe of Scilliticke Ori-
mell, and myngle halfe an vnce of
Rose honny, and let it be gargaled
warne in a morning fasting. Also
if there nede a Glister, let it be made
according to the diseases that haue re-
specte to the head: neslyngs or sternu-
tations may be prouoked, as wth Pep-
per, Struthiō or Condisi, Elleborus
Albus Lingwort or neslyng pouder,
Flouer.

The Castell

Flourdeluce, and suche lyke: or of these, with Turpentine, and with Gumme called Ladanum, let there be made sneesynge medicines. Moreouer yf the fleume procede further, good odours or Apophlegmatison (medicines that purge fleume and spittle) do much helpe: Cubebs masticated or chewed, doe succour by al meanes: applye to their eares oyle of Caroreunt, oyle of Lauander, oyle of Spike. If so be y either there be not so great aboundance of such humours in the body, or that the pacient be not of so great strengthes, we must first dryue the fleume oute of the whole body by an easie purgation, and because it shall rather suffre y powers and forces to remayne in the members & parts of the body then to take them awaye, therfore let it be in this maner. Take Aloes washed wyth the iuyce of Thyme or Maiorann wyth theyr waters one Dramme, Trochisc

of Menozie.

Trochises of Agaricke two Drammes, A dramme
of Anise, Masticke, Cubebe, Putmygs, is the 8.
of eche of them five graynes, wyth Parte of an
pleasaunt wyne let there be made vnce.
twelue Pilles, of the whiche seven
must be taken in the morning wyth
the sirupe of Stichas: and the rest
three dayes after, two houres after
supper: afterwarde they muste be
strengthened with comforting elec-
tuaries, such as folowe or the lyke.
But ouerpasing also the purging
locals as aboue, if it be nedefull. A
gaine for the purgatiō these pilles al
to do properlye agree. Take of male
Frankencense, of fyne Myrre, of
Ginger, euerye of them a dramme
and a halfe, of the pouder of a Houpe
Lapwinges head two drammes,
of Gallyngalle twoo Scruples, of
Hecra maior one Dramme and a
halfe, of oyle of Castoreum, of
Colocynthis, of either of them halfe
a Scruple, dresse theym wyth good
Tur,

A Scruple
is the third
parte of a
dramme.

The Castell

Strengthes
ninges for
the pacient

Turpentine oz with Syrope of St
chas, and let there be made past (e
dowe) and minister vnto them bu
a fewe Pilles, and those great: bpo
a lyght supper goynge to bedward
Also such thyngs as do dissolue ma
be taken a waic, that they may one
nourishe. These are most chiefe an
singuler in this cause, and do princ
pallye helpe the Memoye. After
wardes to strengthen the Pacien
let there be made suche an electua
rye oz in lyke maner.

Take of conserue of Rosemar
flowers, of Baulme gentle, of ech
of them an vnce, of Helycompan
preserued, of greene Ginger, eithe
of them halfe an vnce, of Dzenge
pylles preserued syre drammes, o
Diatrionpipercon, of Diamber e
ther of them halfe an vnce, with a l
tle Aquauite distilled together with
good wyne in glasse vesselles, o
wyth Baulme water, oz wyth th
flowers

of Meinozie.

flowers of Liliū conuallium: mingle them together : and let the patient take a dramme or twayne in the mornyng two houres before hys meate, and halfe a dramme at bedde tyme.

It is also to be noted that the Nucha is colder then the brayne , and therefore it endureth and suffereth colde thynges better then warme, and for that cause it must be remembred , least the causers of coldenes, which come from wythout doe not fall vpon the hinder part of the head.

And therefore suche medicines as cause warmenes as well wythoute as wythin the body are to be ministered. Thyme, Peniroyall, (or Calamint) Organie (or wylde Maiozan) or such lyke of thys kynde muste be sodden in Vinegre and layed to the Postrelles of the Patient: annoynt the roose of the mouthe wyth very sharpe medicines . Also in the

Nucha (called also spinalis medulla) is a substance procedyng from the brayne, alonge the backe.

Other remedies & oynments

The Castell,

the sommer tyme annoynt the oute
syde of the head with warme Oyle,
as wth Oyle of Rue, Oyle of Dill, &c.
And in the Winter tyme wth the
Oyle of Flowerdeluce, in the which
there shalbe sodden commen Sauo-
ry o^r bush Calamint, Pepper, Bay
berries, in puttyng to a lyttle Vine-
gre so^r to make it perce. Also Oyle
of Castoreum shalbe verie good to
anoynt the hynder parte of the head
withall: o^r such an oyntment as fol-
loweth.

Take oyle of Tyles, of Castoreum,
either of them halfe an ounce, of the
rootes of Acorus o^r greate Galin-
gale, of Phu o^r Valerian, eyther of
them a scruple, of Pellitorie, of Rue
o^r Herbe grace, either of them halfe
scruple, with as much ware as shalbe
suffice. Let there be made an oynt-
ment, with the whiche the head be-
ing shauen shalbe annoynted: and
thereupon let there be layed a lyttle
bagge

of Memorie.

Putte in a bagge within the which there muste
be oyle of the flowers of Rosemarye, of
Saulme gentle, of Lauander, ech of
them half a handfull, of the flowers
which an Elder tre a handfull, of Stiches
an ounce, of Putmygges, of Lig
Barym Aloes, of Maces, ech of them a
scruple, being beaten together let
them be put into a silke bagge.

Another ointment greatly helping
the diminution of the Memorie
for and forgetfulness.

Take Oyle of Elder flowers an
ounce, oyle of Beem .ii. unces, oyle of
the usorbin, oyle of Castoreum, either
alike them halfe an ounce, Vinegre .iii.
per drammes, mingle them together, &
Ruse the place be anointed therewithal.
Also oyle of philosophers (so called of
Shalme) being anointed vpon the hinde
part of the heade, dothe wonder-
fully repare the Memorie.

Another ointment.

Take y roots of Rew, Buglosse

D.i.

Phu

The Castell

Whu oz Waterian wth the rooaine
eche of them. iij. vneces, of oyle of Oth: a
Rozeum of ii. oz. iij. yeares olde, of touth
seede of Alhe kayes which is lyke arm
a bydes tounge, either of them iij. pl
drammes: let the be made into powd
der and mingled together: then take
of h iuyce of Eufragia oz Cybzigberg
of Clarie, of Meruen, eche of the. iij. vneces,
of the pithe of Anacardum iij. oyl.
Once, of the olde Grease of a mallow
Beare as much as shal nede, let these y
be made a moiste ointment, and p
it in a copper oz tynne vessell, that ver
may remaine moiste, for els it is nat n
thing worthe, and therwithal anone reh
the hinder part of h head. But if y
will sonner helpe it, oz that the p
ent haue a colder head, and that it ma
in a colde tyme, then let the nostr
within be anoynted with this odo
ferous ointment. Take oyle of swetle
Spice an. vnce, cloues a scruple, Clo
bergrise half a scruple, Muske by such
grain

of Remoyle.

contains, white Ware as much as ne
of oth: also a droppe of the same, before
of putting in of y^e ear, being powdered
ke arme into the eares is verye good.

in the plaister also of Mustarde (of the
popich Mesue speaketh in the second
description of the booke of Medicines)
right very expedient being laid to y^e cold
e. afflicted hinder part of the heade : o:
me oyle of Mustard seade.

makke y^e aforesaid medicines, aswel as
those y^e folowe (without anye forme
d purgatiō) are verye good for them that
that vered wth coldenes alone wthhout
is neat moistnes. And besides these be
more rehearsed there be other y^e helpe
if y^e wardlye, as righte Acorus prefer
e pad which I suppose to be Calamus
at stomaticus o^r Galvngalle, Sugre,
trewers of Betonye, Rosemarie,
odouander, Spikenarde, Baulme
Swentle, in puttyng to longe We:
e, Al Cloues, Cinamom, Putmeges
e by such like odoziferous things.

Mesue. 2.
descriptio-
ne Antido-
tarii.

rain D. g. Also

The Castell

Also Ginger preserued the quantitie
of a silberde Put, doth helpe much
especially in a colic and moist ventri-
cle, as it is almost in all o2 in y^e gre-
ter parte of them that are troubled
with suche cause and disease, for
doth amend the Memorie being
taken in the morning (not in winter
seasons) foure howers before meale.

This also doth not a litle helpe
Take Frankensence, Ciper-
longe Pepper, Saffron, Mirrhe
each a lyke, mingle them with
ny, and of the same take enery
dramme at the howers aforesaid,
especially in the morning.

Another for the same purpose
ly working in aged persones.

Take of the hony of Anacardum
of white Frankensence, of Ciper-
of right Acorus, each a like two parts
of round and longe Pepper cyther
lyke one part, of Microbalanum
pulum, Ceruleum, cyther and

of Rheumie.

two parts of cummin one part, of ho
y as much as shall serue, let there
be ministred two Drammes euery
morning: Diambar also is very good.
Also a confection of Anacardū doth
profite much yf it be well made, and
used six monthes after, for it sharp-
neth the witte & sense and purifieth
the vnderstanding, it calleth againe
the mind, it healeth the lethargy and
doute, it helpeth much the disease of
the ventricle and the bealy coming
of coldnes, but it is to be geuen to
he that be astonied, and that haue a
very cold and reummy head. And it is
thus made: take of Pirobalanū em-
uliticum, Belexicum, of white and
long Peper, ech of the iij. drammes,
of Ginger, of the hony of Anacardū,
either of them an vnce, of oile of Ca-
roreū, of Sticar or Stozar, of cloues
ch of the v. drammes, of the flowers
of Camomil, of Bay berries, of Cipe-
rus, ech of the iij. drammes, of Hony
D. iij. as much

The Castell

asmuch as shall suffice, mingle them
after the maner of an electuary. Let
a scruple of it be ministred at nyght
or the biggenes of a small or filberd
nutte, that is halfe a Dramme, with
warne wyne of the decoction of
nyse and Fenell seedes: it maye al
be taken in the morning.

But let them that take it refrayne
from fleumatyke meates, from an
ger, from lechery and Bronckenes.

And befoze that Anacardi be put
to any cōpound medicines, thei must
be dyessed in this maner & foloweth

Take Anacardi and beate them
ry well in a morter & then put the
in moste stronge Vinaigre by the ha
space of seven dayes, then seeth them
with a soft fyre in the same Vinaigre
till there remaine but the thyrde
part of the Vinaigre: then strayne
the Groundes thereof whyche maye
mayne in the bottome of the vessel
after that the vinaigre is fyrt light

of Memorie.

be scraped or powdered oute, and those
Le Groundes beyng putte throughe
gh the Strapner or Colander, occupye
erd heym in medicynes: for also the
with cytes of Anacardi are not putte,
of Medicynes to be taken at the
all mouthe, except they be first dressed
in this or like maner.

As so be you wyll make Honny
of Anacardum, you muste putte
es. of the same Anacardum so sod-
ut in Wynagrec, as muche cla-
unpurified Honnye, and lette theym
wet boyle bothe together tyll they be
melycke, and so shall you haue
the Honnye of Anacardum, the whiche
the hath a wondrousfull operatyon
then the foresayde dysseases, yf you
aigene thereof a Dramme or two in
the mornynge.

In Sicilia whyleste the Ana-
cardi be newe they are putte in
unpurified Honnye, and doe remaine
ghing therein, and such is called honny
of

The Castell

of Anacardum, and it is bled wyth
out the frutes therof, and as putte
in electuaries. If there be two dram
mes geue of that Hony, it reneweth
the Memory of it owne property.

Also Acorus (that is Galingale) is
an approued thing, being nourished
and sodden in Hony and reserued as
the nuts & rootes are conserued: like
wise long Peper nourished and sod
den in Hony and preserued, soz they
do kepe and encrease the Memory
at euery time receiue a Dramme.

Another proued in forme of
pouder.

Take Frankensence a dramme
Ciperus, Peper, Saffron, Birch, etc.
of them two Drammes, let them be
beaten fyne, and driuen throughe
searce, and so make it into a pouder
of the whiche the paciente shall re
ceiue euery morning when he riseth
a Dramme or at eueryng when he
goeth to bedde.

Another

of Meinozie.

Another proued.

Take Cummin, Pepper either of
them two drammes, white Sugar
three Drammes: let them be beaten
& reduced into powder, take thereof a
dramme euery day in the mornynge.

Another likewise proued.

Take whyte Frankensence a
dramme, longe or whyte Pepper a
scruple, make them into powder,
which muste be dronke earely in the
mornynge all at one draughte, and
that manye dayes, with thre brces
of Honny water, or of Cinamon and
Cloves moderately decocted.

Another as good and certaine.

Take Cummyne fyue drammes,
newe Pepper one dramme, ryghte
Acorus or Galingale, Cyperus,
black Myrobalanum, of ech of them
two drammes, Honny of Anacardii,
(wherof we spake befoze) one dram-
me, common Honny thre brces and
a halfe; let suche of them as maye be

D.b.

punned,

The Castell

punned, be punned together, and incorporated with Hony, and preserved in a Hore: and receyue thereof every morning two drammes.

The third chapter sheweth the principall endomages of the Memorie in what sort soever they be.

It becometh to auoyde butueriallie raiwnes or indigestions, as most dangerous and hurtfull both to the reason, and also to the whole bodye.

Excessive
use of wine
is forbidden.

It is verie ill to drynke muche wyne especialle to them that be strange: for it doth vehemently moysten the head, and there is almost nothing that so soone bringeth forth getfullnes, as doeth superfluous moistenes.

The excessive outwarde coldenes hurteth the Memorie, and chiefly in the night when the head is but covered

of Memorie.

covered. To goe throughe Wyer in cold tymes, and bare footed doeth a- boue the reste, hurte and coole the brayne, and weakeneth the eyes.

Also to muche heate doth some- tymes greatlve trouble the reason and hurte the Memorie.

You muste forbear the eatinge of fummuge meates and Drynkes, as Garlyke, Leekes, Onions, also Cheese and Beason: Brothes, Potage, and all ouer moyste thyn- ges are to be refrayned, especially at nyght: also all ill chelwyngc & ea- ting is noughte.

To drynke after meate (whyles the meates be digestyngc, inter- ruptyngc the same) namelve after supper, is verve hurtfull both to the Memorie and the brayne.

Ouer muche reste dothe wea- ken the heate: retayneth and aggra- uateth the superfluities, and there- fore hurteth the Memorie.

It is

The Castell

It is verie noysome to slepe vpon meate, to wytte before that the meate be descended into the bottom of the Ventricle: therefore take your slepe two houres after: hauyng your head lying hie & wel couered, but not superfluously, because that too much couerynge doeth either weaken the head in resoluyng: or els doth stuffe it in drawing.

Frequented venerye doth hurte either with a full stomacke or a hungry, or after the whiche no slepe doth follewe, or nere vnto the Eclipse of the Moone, or wyth anye other then their owne spouse.

To sleepe holed and shued especially with foule sockes, doth hinder the Memorie, because of the reflection of y vapours: feebleth the syght, and caused the body to ware whote and burne.

Herbes eaten rawe, doe verie muche hurt the Memory: lyke wyse
Puttes

of Memorie.

Puttes, Filberds, and chestnattes.

Also to see o: heare thinges that please not the mynde: and such lyke Symptomata o: griefes of y minde.

Feare doth oppresse the Memorie, o: endurynge sadnes: also a pen-
sive care of houtholde busynesse is hurtfull.

Also immoderate sleepe and violent vomiting.

Vinegre and all sharpe thynges doe the lyke: but yf Vinegre be vsed of fatte and fleumaticke personnes let it be made of stronge Wyne, and let it be warme, and vsed seldome & that wyth Cynamon: and put calamus aromaticus o: Galingale into the Vinegre vessell, Pennyroyall o: calamynt: There be some saye that the bones of cockes beyng sucked, do breede the Lethargie.

The fourth Chap, telleth likewise the peticuler helpes of the Memorie

The

The Castell

The fruites that bynde oꝝ re-
straine of Nature oꝝ arte, in
keepeinge fumes oꝝ vapours
from rysing, beyng moderate-
ly taken after meates, doe greatlye helpe
the Memorie.

The moderate eatyng oꝝ refecti-
on of temperate meate and drynke,
as of Hennes and Partriges, and es-
pecially of the braynes, doth not on-
ly comfort the Memorie, but also the
whole bodye: so, lyke as Cacochimia
(that is euill nourishing meates) doe
hurte the workynges of the soule: so
Euchimia (that is good nourishyng
meates) doe keepe them safe, & chief-
lye in youth. And therefore a highe
witte doth seldome sprynge oute of a
meane oꝝ simple stocke, except there
chaunces a liberall education.

Moderate and conuenient exer-
cise before meate, doth not only pro-
fit the Memorie, but likewise the o-
ther functions of the body, also let the
moving

of Memorie.

moving be long, and the exercise laborious, according to the strength of the body, that it may resolve the superfluities, and let it be in fayne and drye places: and (if it be possible) let all the parts of the body be exercised.

A convenient and due expulsion of superfluities by the entrailes, by the course of the mouth, by the mouth, by the eares, by the vyne, by the rubbing of the head with a combe, is very expedient to the memorative vertue, of the exercise be done before sleepe and after.

An often callenge to mynde of things some or hard, both strengthen and confirme the Memorie: for there is nothing that is so soone encreased by diligence, or diminished by negligence, as Memorie it selfe is: because excepte it be th;oughlye telled and exercised with a continuall meditation, it is soone corrupted by sluggishenes.

The Memorie muste be exercised.

A tem:

The Castell

A temperate gladnes, and an honest delectation, especially in the meditation of sciences, doeth not onely augment the Memorie, but also the intellectiue vertue, and all the other vertues of the body,

To washe ones feett often in warme water wherein hath bene boyled Baulme gentle, Baye leaues, Camomile, and such lyke, is verie good for the Memorie, y^e head and the eyes.

To washe ones heade euery tenth daye with Læ, in the whyche there hath a whyle sodden camomyle or Asarum, Baulme gentle, Sage, Sweete Maiorane, or Maiorane gentle, Baye leaues, or such lyke, and Roses in the Sommer, doth corroborat and fortifie the Memorie, as it shall also be more plainlye spoken of in the chapter folowing.

To stande after meales, or to walke softly by & downe, by meanes whereof

of Memorie.

hereof the meate maye descende to
the botome of the ventricule, is very ex
cellent for the good digestion of the
meates.

To take Coriander after meate,
being well dressed with Sugre, doth
draw the vapours from ascending to the
head, and helpeth the Memorie: also
Diacotoneon doth the same.

To chewe Masticke with a lytle
finger being fasting, doth purge the
head from moyste fleumatike hu
mors without any grieve or paine, &
the Memorie being so hindred is ther
with comforted, Calingale beyng put
in the nostrills doeth strengthen the
brayne.

Take the whitest Frankensence
bate it into powder, put it in pure
and symple colde water, and drynke
at the encrease of the Moone, at the
mynge of the daye, at noone, and
the Sunne setting: and it wyll
make a good Memorie, a sharpp

C.j.

Witte

The Castell

witte, and dye the brayne and the ventricle.

Symeon
Sethi.

Symeon Sethi affyrmeth that the gaule of a Partridge being annoynted once in a moneth, vppon the baynes of the temples, so that it doe perce the rowe, is very profitable to conserue the Memorie.

Baulme gentle establissheth the Memorie, quickeneth the witte, and in what fashyon soeuer it be eaten maketh a man studious and diligent the whyche vertue also Cresses do bynge to passe in them that be colde and olde, whereof it is come into a common prouerbe, Ede nasturtium, Call Cresses. Baulme gentle also besidethys byngeth quyetnes to the minde in causynge a pleasant sleepe to come to the head: It is also sayd that the flesh of a Turtle Dove doth encrease the witte.

The braynes of a Herne dothe helpe the witte and the Memorie

of Memorie.

suche sorte that it hathe broughte
me agayne to their wittes that be-
anne to dote.

The seede of *Dyminum* or hous-
holde Clarye doth wonderfully ayde
the restorynge of the Memorie, if it
be taken in poulder wyth some meate
or ynke. And the scrappynge of *Puo-*
doth remedye forgetfulness, if a li-
thereof be taken in the morning in
little wyne.

Also a Crayne of whyte Fran-
censence when you goe to bedde,
dothe greatlye helpe the clampinge or
dried substance : for it dryeth up
the moystenes of the heade and the
ventricle . and so easeth the Me-
morie . Use thys after a purgaty-
on twyse or thysle in a weke, if there
be much moystenes.

Twoo Drammes in wayghte
the confectiō of *Pleresar-*
otycum taken when you
see

The Castell

goe to slepe , oꝛ Myzobalanum Ce-
pulum pꝛeserued and well chewed
beinge taken in the morninge, foure
howres before meate once in a weeke,
doth wonderfullye restore the Me-
moꝛye, especially if it be hurte of a
moyste cause. Foꝛ Myzobalanum cepu-
li, pꝛeserued do strengthen the vnder-
standyng and in a manner conserue
youth. So doe passule.

It is good to take twyse oꝛ thryse
in a weeke pꝛeserued Ginger , the
bignes of a small nut oꝛ a litle chest-
nut, foꝛ it helpeth muche an empty
stomacke. The confectiō of Diam-
bar hath the same effecte.

Remember that in a moyste sub-
staunce oꝛ cause there procede fyꝛst
purgynge . Foꝛ a moyste substance
is foꝛ the moste parte the cause of the
weakenesse of the Memoꝛye, as it is
already declared.

of Memorye.

The fiftie chapter comprehendeth cer-
rayne best approued and chosen medi-
cinable compounded remedies, &
preseruatives greatly en-
creasing the Memory.

A Medicinē wonderfully helping
the Memorye and lethargie of for-
getfulness: it comforteth the ventri-
cle and all the members weakened
by flume and coldnesse.

Take Ginger, Calingale Mastike
Cūmin, Organny, eche of them
bi. drammes, Putnigge, Cala-
mus Aromaticus, Asarum or Foole
roote Carpesium, y^e is Cubebe, Lige-
nū Aloes, Mace, Percely seede, Am-
nios eche of thē. ij. drammes, whyte
Frākensence, Cloues, Cardamomū
graynes Zedoaria, Piretrum or Belli-
rope, Castoreum, lōg & blacke Pep-
per, Costum or Cocus, Ciperus, eche
of thē. iij. dragmes, drye Mintes halfe
and once: let them all be pynned and
beaten to pouder, & with a sufficiente
℞. iij. quantiti

The Castell

quantitie of Penydes and of purged
fyed Honny, let there be made a linc
triarye. The which and the reaste al
so you muste vse, chieslye in colde we
ther oꝛ not ouer hote, and that a good
space betwene.

¶ Pilles that are good for a la
gutting braine especially in a
ged and colde folkes.

Take swete Amber oꝛ elect Am
bargrife one dranne, Lignum
loes halfe a scruple, Cubebe the
scruples: with the purest and swete
wyne make. xv. Pillcs, and minis
a cople of them befoze supper.

¶ Caraporia, oꝛ Pillcs very effect
all to the Memorie.

Take Cubebes, bushe Calamin
Pytmeggcs, Cloues eche of them
dragne and a halfe, pure Frank
sen

of Memorie.

ence, fine Pirrhe, orientall Ambar,
grise, eche of them a dramme and a
halfe Muske. b. graines; with Pato-
tam water make pilles, and geue
one at bed tyme, and two at Sunne
rising fyue houres befoze meate, in
sommer by a monethes space, in the
wyng and in haruest seldomer.

¶ An odoriferous or sweete smelling
Apple for the Memorie.

Take the rootes of Flourede-
uce, the seedes of Seselis or Mustard,
that is, Spler montanum or wyld
Cummin, Stiches, eche of them
two Drammes, Putmygge halfe
a Dramme, Mynte a Dramme, Am-
bergrise, Frankensence, bushe Ca-
saminte, Storax, Lignum Aloes
eche of theym halfe a Dramme,
Ladanum as muche as shall suf-
fice, make thereof an Apple by arte;
which notwithstanding in winter

C. lili

must

The Castell

must be made of warmer things, and of a
in sommer of colder. soe
then
mer
hear

Aristotle

A moste proued Experiment for
the witte and Memorie, whiche is
sayd to be of Aristotle.

Take Beares grease or fatte
whiche he hath in the ryghte shoul-
der or sklyse, and put the same in the
sayd Beares bladder together wyth
his vyne or water and let them stand
together egypt dayes: than put it out
and take the iuyce of. Orminum or Bay
houholde Clarie, Cybrighte, Vero- Cha-
uene, Buglosse, Phu or Valerian, hand
Aloes, of eche a lyke quantitie, and and a
myngle them together wyth the parte
sayd fatte sturvyng them vppon bite,
the fyr wyth a wodden sklyse, tyll it follo
come to a thicke oymment of y whic
che take when you will the quant itie mine
of stich

of Memoire.

of a lyttle Beane, and annoynte the
forehead, and the temples rubbing
them a lytle whyle, and you shal re-
member the thynges that you haue
hearde.

A comfortynge Water or Lec,
for the washynge of a colde and
moyste head, also it helpeth the
Memoire, and it must be of the
Ashes of Twigges, or of an
Oke, then after let these thyn-
ges boyle in it.

Take ryght Acorus, Stichas,
Baye leaues, Rosemary, Twa or
Chamepithys, Sage, eche of them a
handfull: with thys washe the head:
and after the washing bathe the fore-
parte of the heade with a litle Aqua-
bite, and sprinckle it with the powder
following.

Take Peneroyall, bushe Cala-
mint, Cloues, Sandarake, Mace,
Stichas, drye Mynte, Maiorani, of
C.v. eche

The Castell

eeche syue drammes : myngle them
and make there of a syne powder, and
after the sprincklynge laye it vppon
hempe towne . Also at other tymes
when you goe to bed put of the same
powder vppon the hynder parte of the
head, the head also being vnwashed,
for it dryeth, &c,

¶ Another Lee for to comfort the
head and Memorie.

Take walle Rupe, Rosemary,
Baye leaues, Stiches, Marubium
or Horehounde, or Betony, and let
them boyle in the Lee, and there with
you shall washe your head . Cipres
nuttres haue almoste the same opera-
tion being often vsed . And that you
may haue Hope with the same Lee.

Take Venice or Frenche Hope
two pounce, Calamus aromaticus
three drammes, Maioram, Thyme,
Stiches arabica, Rigella, Cloues,
Carda

of Rheumie.

hem Cardamomum, eche of them two
, and Grammes, myngle thereto the rootes
of Dye and Sweete Flouredeluce an
once, and then myngle it with Hope
finely cut or scraped in beyng well
heated, and make lumpes or pilles in
manner of a Walnutte, but if you
can not myngle them together by
reason of the drynesse of the thyn-
ges, then put thcreto a lytle Rhoi-
sam water or some other conueni-
ent. Afterwardes let the head be
well dyed in rubbyng it wyth
warne linnen clothes: but holde
not your head nere to the fyre, leaste
vapours bee drawen to it and the
head stuffed.

¶ Another which is very good for
a moyste head, and is to be vsed
once or twyse in a weeke.

Take

The Castell

Take Hera, Roses, Camomil
flowers, Acorus, Stichas, Baye lea
ues, Cypres nuttes, Sage, Ju
Juye berryes, eche of them an equal
quantitie, boyle these in the Winte
in Lee to washe your head wythall
but in Sommer take alwaye St
chas, and put in Roses, and a few
Myrtell berryes, and vse it not to
whote.

¶ Another most excellent remedy
but muche moze difficile to bee
gotten.

Take the flowers of dyce Cy
trons, Buglosse, Rosemary, eche of
them two drammes, Camomil, Vi
olettes, Roses eche of the a dramme
and a halfe, Sefelis two drammes,
Semen biticis or Agnus castus, or
Tutson seede, fiede Rue, eche of
them .iij. Scruples, greene Baye
leaves, Maioram, Stichas, Sage,
Elder flowers, Artimisia or Mug
wozte,

of Memorie.

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on
distilled,
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re,
g
e,
orte, eche of them thre dzaimes;
et them be very well beaten, and
wored into three pounce of the beste
Aquauite, and fyre vnices of white
squillitike Vinegre that is verpe
ronge, and let them reste together
in a glasse vessell well couered for
the space of two dayes, and then di
still them ouer ashes wyth a softe
per. Afterwardes take good oyle of
Turpentyne distilled eyghtene vn
ices, oyle of Been distilled eyghte vn
ices, of the foresayd water distilled
viij. vnices: In stead of oyle of Been
you may take oyle of Beares greasse
distilled, but it is better if you take
of eyther of them halfe: but if you
can fynde neyther of them: take Cle
uer oyle: put to these foresayde thyn
ges Bennes heares well burned, for
of their owne propertye they cause
wakefulness, and fyre vp them
that haue the Lethargie: let them be
mynghed and distilled in a glasse
vessell,

The Castell

bestell, even vntill all the water be pond
drawen oute, and kepe that same wa-
ter a part: then take Euforbium. iij.
drammes, longe Pepper three dram-
mes and a halfe, Cummin three
drammes, cleare male Franken-
sence two vnces and two drammes,
Masticke, Myre elect, eyther of them
an vnce, Anacardum well beaten
an vnce and two drammes, Carpo-
balsamum. iij. drammes, Pulpa Ca-
stori, halfe a dramme, Myrobolanū
empeliticum, foure drammes and
halfe, Opopanax three vnces, rawe
Spilke & synely cut in pieces a drāme
and a halfe, Costum, rootes of se-
mall Pionye, fyne Cyperus, eche of
them foure Scruples, Ladanum
three drammes, Dragons bloude,
(that is a Gumme so named for the
lykenes of it) two drammes and
halfe, cleare Bdellium syre dram-
mes: let them that wyll be broughte
to powder be verye well beaten to
powder,

of Memorie.

powder, and all powdered into all the
foresayd Oyle, and let them so reste
in a temperate bathe the space of
seue dages together in a glasse ves-
sell close stopped, but let them be
stirred or myngled with a dyce reede
or sticke euery dage: then let them
be strayned forth, and very well
crushed or pressed wyth a course
cloth whiche hath sycke bene put in
to the water and well wronge out:
and afterwarde let the Oyle (be-
ing in suche sorte strayned) be distil-
led, or let it be so done wythall as is
done in the distillynge of Oyle of
Ladanum: To witte, sycke be-
gynne wyth a small Fyer of Coa-
les in an Oven or Chymney, tyll
it so boylenge softely, it begynne
to distyll somewhat meanelye, then
proceede on wyth a small and easye
flame, some tymes renewynge
it, vntyll the mayke and subtylle
substance

The Castell

Substance of the Oyles that were ward
put thereunto be almoste al distilled, wher
the whyche you maye perceave by all o
your eye sighte , but better by the ke
weyght of the Oyle that is distilled, stopp
then holde on wyth a meane fyre of good
coales, in puttyng alwaye altogether that f
the flame: and that which is distilled gatio
shalbe kepte in a glasse vessell well than
stoppe. Last of all take Gallia musca moni
ta, Cloues, Naces, Cubebe , Putt by the
migges, Cardamomum eche of the ward
foure Scruples , Spyke , Calamus leque
Aromaticus, the outwarde barks of thynge
an Orenge , of eche two Scruples, at late
good Lignum Aloes, two drammes, pose b
and a halfe , fyne Ambergrise three of a th
drammes and a halfe , of the beste
Muske a dramme and a halfe : Let
them be all beaten fynely to pouder,
and mingled wyth all the foresayde
distilled Oyle , and let them so re
mayne together two or three dayes
in a temperate heate, and then after may b
wardes

of Memorie.

wardes let them be stilled by theyr
own kynde, and be brought to a sub-
till o2 pure substance, and let them
be kept in a strong glasse vessell wel
stopped with ware, and it is exceeding
good. The maner of vsig of it is such,
that fyrste if it nedeth there be a pur-
gation made of all o2 of the head, and
then vse it in the begynnyng of the
moneth of Nouember continuallye
by the space of fyftie daies, and after-
wardes once in eyght daies, and con-
sequently also when you will reduce
thynges into your Memorie, takyng
it late in the euening when you pur-
pose to rehearse, preache o2 entreate,
of a thyng in the mo2nyng.

¶ Also in a colde affection
this oyle following shalbe
notable good.

Take Turpentyne resine if it
may be gotten (so2 it is brought so2 by
J. J. most

The Castell

most part out of Ciprus to Venice
or in place thereof take Laricine the
wayght of a pound, clode byrke or til
after y^e boyling or making not mo
stened, the whiche beyng broken in
pieccs and set on fyre and quenched
haue bene in olde oyle of Olyues
halfe a pounce: Masticke an ounce, le
the tyles be rubbed or beaten in pie
ces, & being wel mingled with Tur
pentine let them be set to the fyre or
an oue or furnays in a glasse or earthen
then vessell wel hardened or sealed
and let the licoures that remayne be
gathered a sunder, for there wyll
runne out thre of a diuerse colour which
good better, and beste of all.

An Oynement for the same purpose

Take the fatte of a Beare, of a
Capon, of a Henne, of a Cowe, and
Pure Gumme, eche of them an
quall wayght, and distil them al in a roo
Lembicke

of Memorie.

Lembicke of glasse with a softe syer;
with y^e which oyle anoynt your temples
and the pulses of your handes
thryse in a weke, and you shal perceiue
it to be an excellent good thing.

An Ointment wherewith you may
moderately anoynt your temples
only in colde weather.

Take the fatte of a Goldwarpe of
Beare, of a Mesele, and of Castoreum,
eche of the a like, y^e iuyce of Be-
sony, & of Rosemary, either of the a
like: & of al this make an ointment, y^e
which (as it is sayd) Aristotle did vse. Aristotle.

To the end that you may retaine
thynges profoundly and perpetually
in your Memorie, & that
you may learne a thing spedely:
thys haue many great men vsed.

Take the rootes of Langdebeke,
the rootes of Valerian eyther of the

J.ij.

four

The Castell

four vnces, & Rootes of Rerwe two
vnces: make thereof very fyne Pou-
der then take the iuyce of Cybryght,
of Clarpe oz Dyminum, and of Mer-
ueyne, eche of them foure vnces: let
the iuyce be well strained out throught
a linnen clothe, the mingle the iuyces
together, and the poulders by them-
selues, afterwardes take the pithe of
Anacardum the waighthe of an vnce
and make a powder as a foresayd. Al-
so take the seide of Ashe kayes which
is lyke a Wydes tonge, and make a
very fine powder, then mingle all the
foresayd thynges together, to witte
the iuyces and the poulders and take
an earthen Glassey frying panne,
set it ouer the fyre, and put therein
Beares grease, and poure it oz mel-
t it by litle and litle, and caste into the
same the sayde Poulders alwayes
mynuglyng it with the iuyces, and
put in still of the same grease tyll
become a very pure ointment wher
with

of Memorie.

with annoynt your temples and the part of your Memorie, and your fore-head, and the part of the Crowne of your head towarde the noddle : and do this twise or thryse in a yeaere, and you must continue so in ovynting, euen moze or lesse as it shall nede : for thys excedeth in vertue the superstitious arte of Sorcerye.

Sorcery is
superstitious
and
vayne.

¶ To the same purpose.

Take eyght cuppesfulles of common water, leaues of Puye, of Stiches, eyther of them a pounce and a halfe, put them together into the water to boyle tyll the water be almost consumed away, then take the out & presse or wrynge the wel, & put therein a litle Turpentine washed in Rose water, the washe your head wth good Ale, & when it is dyled annoint your temples and the hynder part of your head with the foresayd lycoure.

F.iii.

An

The Castell

An odoriferous or sweete smelling Apple for the comfortinge of a colde braine.

Take Ladanum, Lignum Aloes, Storax, eche of them a dramme, Cloues, Nutmygges, Basill seede eche of the halfe a dramme, w Rose water, in the which there hath bene dissolved or put a litle Muske & Ambergrise, make thereof an Apple.

To haue a profounde and good Memorie, or to recouer it agayne if it be losse by weakenes or infirmitie: it also helpeth the giddines.

Take Rosemarie, that is Libanotis, Bozage, Camomill, Wyolets, Roses, eche of them an vnce, Stiches, Baye leaues, Maioram, Sage, eche of them two vnces: cut or chop them all and put them in excellent good wyne, and after a dayes space

distill

of Memorie.

distill them in a Lembicke of glasse
or earth wel nealde, & beyng distilled
kepe them, & put therein swete smel-
ling Turpentine a pounce, lohyte
Frākensence eyght ounces, Masticke
Myrre, Bdellium, Anacardū, eche
of them foure ounces, buyse al these,
& let it so stand fyue dayes the distil-
lation beyng couered, then distill the
so long with a good fyre til you haue
Oyle of the, & which you must kepe
well closed in a glasse bottell harde
stopped wyth Ware and parchment
The vse thereof is such.

Receave thereof at your mouth
as muche as a Filberde shell would
containe, & annoynte also therewith
the partes of your Memorie, to witte
the hinder part of your head and the
other partes heretofore rehearsed: so
shal you proue it to be excellent good.

I myghte here gather together
moe yea and profytable remedies,
but these shal suffice & make alwaye

The Castell

Antonius
Fumanellus
Vero-
nensis chap.
16. de com-
positione.
medica-
ment.

Nothing
without
laboure.

for others to prepare according to that
the occasion: for I haue studied bre-
uities, and haue chosen out of good the-
ral best, nor I would not (as also it be-
commeth not a Christian) haue the out-
lye hydden in me. He shal fynde more
compounded and those not to be con-
temned whosoener readeth in Ant-
nius Fumanellus a Phisitio of the
rona, in hys worke of the composition
of medicines the. xvj. Chapter. I haue
haue not wyrtten ouer those here,
lest I shoulde doe the thyng already
done, althoughe some of hys doe in
some part agre with myne. Let eu-
ry one chose oute that whiche shalbe
conuenient for hym, and he that can
not, let hym take counsell at a lear-
ned Phisitio, and let him remem-
ber that there is nothing done or
gotten without laboure that is prais-
worthy. For God hath appoynted
all thynges to laboure: neyther are
the meanes to bee despyled of hym
that

of Memozie.

to that desyrezeth to obtayne the end : for
because that (accozdyng to the natu-
theral Philosophers) a mā can not passe
be fro one extremitie to another with-
the out a conuenient meane . And it is
noe the propretie of a sluggard not to ad-
co- pite hymself to imitate & followe e-
to very good or best thyng. For though
we can not fully attayne thereunto,
it is yet at the least let vs come as nere it
. As we maye, sythe that (as the pro-
re, herbe sayeth) Mercurie is not made
of euery woode.

Natural
Philoso-
phic.

The sixte chapter expresseth Philosophi-
cal iudgements, rules, and preceptes
of Remembrance.

A Aristotle thoughte good, to as- Aristotle.
signe two actes of Memozatiō;
to witte, Memozie and Remē-
braunce : although Remembraunce
pertaineth to those thynges whiche
we haue forgotten, and is the office

F. v. of

The Castell

**Auerhous
Albertus.**

**Thome-
stius.**

Aristotle.

of the extimatiue or cogitatiue becometh
tue, not principally of the Memorie
tue, as Auerhous and Albertus, haue
declared in their litle Treatises: whiche
you may name that facultie to be the
mynde and vnderstandyng as Theopha-
stus sayeth: because there is no other
power or facultie percreased to want
der about, but the vnderstanding. And yet
this without the presence of the obiecte
is only in Man: for with the presence
of the obiecte it is also found in beastes
and as it euidently appeareth in
Greyhound or Spaniel: and it is called
the phantastical sense.

But Memorie is a retaynyng of
the Images or similitudes first per-
ceaved of the soule, the which neuer
thelesse is vnprofitable except it both
retayne all, and also restore them in
the same order wherein it concea-
th. And it belongeth not to present
things nor thyngs to come, but only

of Memozie.

Aristotle.

be to things passe, as Aristotle saith. Al
to Memozie and Remembraunce al
haue though they doe agree in one same
s: subiecte kinde, yet they dyffer in apt
be nes, because that they that haue a
The good Remembraunce, haue comon
is not an yll Memozie.

Also as concernyng time. Memo
Memozie doth alwayes goe before Remē
Remembraunce: for a mā can not remember
except those things wherof he hath h
Memozie. Also this is graunted to
many liuing things, but that only to
men: for syth that to remember is as
call it were to argue persitly, that is to
procede from knowē to vnknowen,
therefore it appertayneth to man,
wherof it cometh to passe that re
membraunce is a gift geuen to mā,
both as I haue already expessed.

To the Memozie there belongeth
four mouynges.

The fyrste is a mouyng of the spi
rites whiche transpōrt the figures or
simili

Four thing
ges belong
to Memo
rie.

The Castell

similitudes from the cogitatieue
the memoratyeue.

The second is a picturing and fa-
ning of figures in y same Memorie.

The thyrde is a reportatiō o2 car-
ing again of y spirites frō y mem-
tie to y cogitatieuo2 ratiocinatio.

The fourthe is that action by the
whiche the cogitatieue considereth and
knoweth things perfectly, the whiche
is properly called the Memorie. We
say also that the arte of Memorie
Remembraunce falleth by it self vpon
three thynges as it were three
obiectes, to witte, vpon a thyng ap-
prehended o2 taken from els where
vpon the acte by the whiche the same
thyng was frō els where apprehen-
ded, and vpon the determinate o2
determinate tyme in the whiche the
same apprehension was made.

If any of these thinges fayle
be lackyng, the memorization must
nedes fayle.

There

of Memozie.

Therefore the Memozie may also
be very well thus desygnd, y it is an
apprehension of similitudes remay-
ning in y soule, with a diligent sear-
ching or inquisitiō. But of these thin-
gs it is already spoken in the fyrste
Chapter. And nowe purposyng to
speake of Artificial Memozie, we wil
first prescribe certayne thyngs which
one ought to perfoyme of himself that
he wil haue a good Memozy. The which
shalbe at this tyme contained in .xx.
receptes, but knit vp in few words.
First iudge (let this and the lyke
be spoken to yong studentes) the stu-
dies which you folloiw to be most ex-
cellent of all other: & your selfe to be
happye if you obtaine wisedome and
sure to heare a learned teacher,
whō also you may be constrayned to
haue in admiration: so certaynlye it
much helpeth y Memozye, if you re-
ceiue such thynges as you read and
heare with admiration and pleasure

Another
definitio of
Memorye.

2. Judge

The Castell

2. Judge y^e same science o^r know-
ledge to be hard & well knowē to be
ryse, because thereby your witte
must nedes arise & awaken: and that
is profitable to the Demozye.

3. You must attentiuely and dy-
ligently geue eare to your teachers
lykewyse yf you read anye thyng
your selfe, do it earnestly, gathering
together all the powers of your
mynde to the studie thereof, neyther
let your mynde waue, but con-
strayne it to be only vppon your stu-
die, o^r wyth a lytle muttryng cal-
backe agayne, for he is easye to be
taught who is ready to heare atten-
tiuely: for of a diligent attention pro-
cedeth a greater mouyng & a more
stedfaste imprintyng. And therefore
sayth Terrence.

Terence.

When earnestly the mynde is set,
Then doth the witte great vertue get.

4. At suche tyme as you entende
to collecte o^r gather together many
things

of Memorie.

hynges, reduce them as much as is possible to shortnes and breuitie, for he y will encrease his learning proceeth one waye, & he that will augment his Memorie another way: for he y learneth doth cutte & deuide the generall into partes euen vnto the uttermost and laste, but he that wyll haue a good Memorie, doth reduce and bring a multitude into one, or at the least into a fewe.

Verses also doe helpe much to the steadfastnes of the Memorie by reason of the order of the composition & good making, not rashely wanderyng or raying abroad, but closed & shutte in certaine limites & measures, in the sorte that they suffer not the mynde to wander and erre.

5. Aboue all thynges let there be order chosen out and obserued in payding of the body into his members: for so shal you distribute Treasures in Chapters, and Chapters into
to

The Castell

to conclusions.

6. Every thing must be often repeated over, in such sorte that when you have learned one Chapter, and the next following together, you must repeat or rehearse agayne in your mind the first and the second: & when you have learned the third, then you muste begynne agayne at the first and so followe successively.

7. When you entende to comprehend many thinges, you shall separate the into members or partes: least that a dyffused multitude do confound the Memory. Where that Poete sayth.

A certayne Poete. If you will thys thyng well skan.
Into partes deuyde it than.

8. You muste have an often and dayly cogitacion or thynkyng of the same thyng, or a disputation wth other, or a declaratiō to another: for of frequented actes is engendred a state or habite, which is the Memory.

Of Memorie.

802 let not the feare of erringe keepe
you backe from disputinge : fo; you
shal holde faster that which you haue
learned with shamesfastnes: and there
803 saith Seneca: Memorie loseth no
thing, except that whiche it doth not
often regard o; loke vnto.

Seneca.

9. Endeavour your selfe to vnder-
stand perfectly that which you intend
to remember: neyther oughte you to
take so great care to reade many thin-
ges as to vnderstand many thynges:
804 p;ells read fewe thynges often, espe-
cially of them that fyll not their pa-
pers o; w;itting with trifles.

10. Take heede least the w;ittinge
of thynges doe not hurt your Memo-
rie, to witte, least you counting those
thynges to be sure and steadfast, whi-
ch you haue w;ritten in your Booke
of remembraunces, doe cease to
805 byncke anye more of them, and so
trusting to that securitie, doe suffer
them to slippe oute of your mynde.

C. J.

Herein

Antisthe-
nes Athe-
nienſs.

The Caſtell

Herein the example of Antisthenes of the Atheniā ſeruyeth verie well, who answered a certayne frende that had made his moone that he had loſte by his commentaries, ſaid that he ſhuld rather haue wrytten them in his mynd then in his papers; meaning y^e confidence of booke to be y^e cauſe whereby we do leſſe exerciſe our Memorie.

11. The digeſtion of meate is to be procured, and ſuch things as be hurtful to the Memorie are to be auoyded and let ſuch things as helpe it be put in uſe, as it is already ſaid in y^e third and fourth Chapter.

12. Your minde muſt be made free from al ſtraung cogitations, to witte from ſuch as doe not belonge to ſtudie: ſo: being buſied with many, &c.

13. Such things as you wil remember, are not onely to be hard, but alſo to be ſene; ſo: they that doe but once behold a thing doe better remember it, then they that heare the ſame verie often

Of Memoire.

often and behold it not.

who 14. If any body aske you a question, that do not answer hastily or forthwith, but what is to say, without aduise ment or meditation: for a suddaine answer is alwaies rashe and inconsulted.

who 15. You must measure the powers and strengthes of your wytte and of your Memory, lest you charge them to be more then they be able to sustaine and kepe. An example may be taken of the stomake, which if it be lodg'd about it strength, is made weaker, for it doth not digest: nether doth a glutons body ware fatte: euē so whatsoeuer is receiued except it be reteined doth little profit. Therfore if you cannot reteine as much as shoulde be nedefull, you must multiplie the number, and still diminish the continued quantitie.

also 16. You must appoint certayne hours or times for your studie, and especially those in the which your stomake or ventricle shalbe empty and

often G. y. not

The Castell

not full of meate:fo2 then the wytt
is not filled o2 darckned wth vapours
The cōuenient houres shalbe in the
first parte of the night when euery
thing is at rest, and in the mo2nyng
at Cockes crowing: & take good heed
least by any chaunce o2 fortune, you
myste o2 let slippe the howzes appoin
ted fo2 your studie.

Cato.

17. Repeat ouer euery nighte that
which you haue gotten by your stu
die o2 learning, after the imitation of
Cato, who would call to Memorie in
euening, al that which he had done
read o2 heard, in the day time.

18. Memorie is to be exercised euen
from youth, to the end it may be the
readier and easyer bothe in childzen
and men: and it fo2ceth much in what
kind of learnyng a man is brought
vpp in from his younge and tender
yeres, fo2,

An earthen pot wyll sauiour styll,
Of that thing which did first it fyll.

Mo2re

Of Memozie.

Moreouer all thinges be newe vnto children: and newe or wonderfull thinges do make a stedfast infirion or impression in the Memozie.

19. For the recreation of youre mynde and the restorynge of youre strengthes, you muste not flie to syllye and dishonest thynges, but you shal bring it to passe by chaunging of your studie: for it is better somewhat to refresh your mind then altogether to lose it. yea also y plaies pastimes, or Enterludes of Christians oughte to be sage and honest.

Wherefore after earnest and graue studies you muste repaire to lighter and easyer, as to Histories or Musickall exercises: for it restoreth the strength and nourisheth the conuenient rest, and also bertue is of more power after leasure and rest. There be some that had rather playe, the which in dedde is graunted and permitted, so that the playe bee a playe

G.ij.

and

The Castell

Cheeste
plaie.

Tenice
playe.
(Shooting
is most com-
mendable).

and not an earnest or sad thinge, and
let it be short, honest, without deceit, th
hurte or couetousnes. The Cheeste
playe (a Treatise whereof I lately
translated into Englishe) doth mou
and styre vp the wit, but in the same
is often bestowed to much tyme and
study, the whiche ought to be better
applied. The haule or Tenyce playe
doth also profite the hole bodye. (But
aboue all the noble exercise of Shoo-
ting in the long Bowe is most com-
mendable). Walking abroad is good
chryfye for the heade: but it is better
to dispute together walkinge vp and
downe and moving the hands. This
recreatiō of the mind ought not to be
daily nor ofte, & especially it must not
be vsed at h holowes or tyme of study
your witte being somewhat rectea
ted or confirmed, you must immedi-
atly resorte to the study of your learn-
ning lest tyme doe perishe, then the
whiche nothyng is more precious or prof

der e

Of Meinozie.

, and here. And it must be brought to passe
ceit of the time which is losse, maye be re-
ueste covered againe by earnest & diligent
study. For (as Philelphus saith).

Philelphus

Believe me, sure there is no playe,
more excoellent and pure,
Or that more labour doth delaye,
and libertie procure:

Then wholly to addicte the mynde
fayre vertues to attayne.

For vertue doth the difference fynde
betwene good thinges and vayne:

And doth also refreshe the spiryte
with ioyfulness and reste,

Causing the same so to delyte
that therby it is bleste.

20. Do not depart from your tea-
chers befoze it belemeth o2 beho-
neth you. For many might become
excellēt men in science and know-
ledge yf they were not ashamed to
be scholars, befoze they be able to
haue the iudgement and understan-
dyng of wisdom. Also it shal much
profite to teach others, to expounde,

C.iiij.

to

The Castell

to declare, to aske, and to answer: to rid
doubt of some things is good, so that
it be not done without reason.

Finallpe you shall reckon that are
mongest the unhappye dayes, in the
which you haue not profited o: lea: o: d
ned some thyng that myghte haue
bene yours o: done you good.

So that) after the common saying)
No daye passe awaye without learnyng

¶ Preceptes of remembraunce

The firste precepte is, of the order
and consequence of suche thinges as
are to be remembred: for when we
haue learned anye thyng orderly
being ioyned together with a certain
connercion and copulacion, though mo:
we forget the same, yet the order be
yng repeated ouer, we shall easely
remember it agayne: for the antec:
dent beyng known, we shall easely
be brought into the consequent, and
shall finde that which was losse. And
therfore a certaine Philosopher saith
right

of Memozie.

re: might well. That suche thinges as be
well set together in order, are easy to
be remembred: but they that be yll,
are difficultlye called againe into the
Memozie. For we doe easely expresse
learne or declare things that haue ben done
when they be placed in the same or-
der wherein they be done. For looke
what efficacye thynges that are done
haue one towardes another: euen
the lyke haue they in mouyng and
order byring vp the mynd.

The second is, that when by one
lyke thinge we be ledde into another
lyke vnto the same, as yf we doe not
remember Homere, let vs cal to Me-
mozie Virgill & prince of Latin Poet-
es whereby we shall come to the re-
membraunce of Homere the Prince
of Greeke Poetes.

The thirde is, that we do somtimes
thincke vpon contraries: for he that
wilbe mindfull of Hector, shall re-
member also Achilles.

Homere.

Virgill.

Hector,
Achilles.

G.b.

The

The Castell


The fourth is, the remembrance of such
the place and time wherein y^e thing and
was done: for the place & the time do
easily bringe the thinge to Remembrance
There be also three seates of argu-
mentes, from like, from contraries
and from nere or betwene both.

The fift is, to rehearse all thinges
by their properties: as if we wold re-
member a fatte man, let vs conside-
or thinke of Dionisius Siracusanus
who (as Iustinus is authour) by fati-
nes losse bys eyes.

Dionisius.
Siracusa-
nus.
Iustinus.

The seventh Chapter treateth in
fewe wordes of locall or arti-
ficiall Memorie.

A diffinitio-
on of arti-
ficiall Me-
morie.

 Artificiall Memorie is a disposi-
tyng or placing of sensible thinges
in the mynde by imaginati-
on, wherevnto the natural Memorie
hauing respect, is by them admo-
nished that it maye be habte to reach
to mynde moze easely and distinct

such

of Memozie.

Such things as are to be remembred:
thing and (as Cicero sayth in hys seconde
nedo Herennius) it consisteth of pla-
noies as it were of ware or tables, and
argu of Images as of figures and letters.
ries for so it commeth to passe that such
thynges as we haue heard or lear-
ned, we rehearse agayne euen as
though we read the. For it skilleth
not muche whether we begynne at
the firste or at the laste. The places
them selues muste be set in order, for
if there be a confusion in them, it fo-
loweth of necessitie that all the reste
must be disordered. And it behoueth
also that there be manye places that
manye thynges maye be placed by
the same exercise and practise. Cite-
to Judged that there shoulde be an
hundredeth in number. Thomas A-
quinas thought it good to haue mo.
For these places manye haue lear-
ned by diuers & sundrye artes. Me-
trodozus founde oute three hundred
and

Cicero. 2 to
Herennius.

Cicero.

Thomas
Aquinas.

Metrodo-
zus.

The Castell

and sixtie places of the. xii. signes in
the whyche the Sunne goeth by
course : because the Astrologers do
deuide the Zodiacke into so many
degrees. Cicero inuented a certayne
familiar house, seuered or parted in
to many places, & he thought it good
that we shoulde deuise after this cryp-
tysse place either a golden hande or
some other distinction, whereby the
one might be discerned from the other,
also in the to obserue a stedfast & im-
mouable order, & we might alwayes
enter in and go out at the right side.
An other Authour not vnskillfull
fayned places by certayne lpyng
creatures and deriued theyr order
out of the Latyne Alphabete, in such
sorte that euery one of their names
shoulde begynne wyth some one
euery letter: even as yf these were
the names: an Ass, a Beare, a Cat,
a Dogge, an Elephante, a Fore,
Goate, a Horse, a Iape, a Kyte,
Lyon

of Memozie.

yon, a Mule, a Nightingale, an
Dule, a Partridge, a Quaille, a Rab-
bet, a Shepe, a Throste, a Unicorne
Istus the philosopher (who wrote of
these) hyena, Zacheus. He deu-
ised all these into fyue places: into
the head, into the forefeete, into the
rearp, into the hynder feete and the
middle, for this order nature her selfe
ministreth, neither can the witte be
confounded in countynge or reckon-
ynge them. Hauynge thus gotten
then an hundred and fyftene places
he graued in theym the Images of
thynges worthe of Memozie, and al-
so he commaunded that many thynges
shoulde be wrytten by the mynde or
wrytten in the face of hym that spea-
keth, in the heares, in the faceheade,
in the eyes, and so to descend downe
warde to the feete. But me thinketh
it a very easye thing to deuise & ima-
gine not onelye an hundred but al-
so infinite places, seynge no man is
ignozaunt

The Castell

ignoraunt of the situation of the Castell where he was borne , or in the which he hath long dwelled.

Wherefore when the mynde entred in at the gate , whyles it considereth the diuersitye of wayes , directyng and leadyng to diuers countreyes and whyles it remembreth frendes houses , publyke dwellinge places Palaces or common places of judgement , it shall fynde out a marvelous number of places . Hereto also it may imagin great courts or places of larger rounge , wherein it may deuise as great a number of places as it listeth , so that euerye thyng may be wrytten therin that he will haue.

And because the teaching by exāples is bryefe & effectuell: now wyll I put forth some exāples, to the end that therby the matter may be the better perceyued. I will put forth an exāple of tenne, and consequently by the proportion thercof shall be deuysed

the

of Memoirie.

e The example of a thousand.

in the And therefore I take or choose a
great and emptie house, to the which
if thou muste not go often but seldome,
ereth and appoynte or sette the fyfste place
which is at the doore, thre foote di-
stant from the doore. Let the seconde
place be twelue or fyfteenne foote
distant from that, as for example
Iudge there be one corner or angle.

ruel Let the thyrde place be distant from
the seconde even as many or twelue
foote, and there may be perchaunce
by another corner, or a middell betwene
as the fyrste and the second corner. The
fourthe, shalbe a corner. The fyfste,
shalbe a corner distante by as muche.
The sixte lyke wyse; and the hall be-
ing finished, you shall enter into one
chamber, and immediatlye wythin
the doore you shall note or appoynte
the seventh, and afterwarde in the
fourthe corner of the chamber the eyght
and in the seconde corner the nynte,
the and

The Castell

and in the thirde the tenth the wyth by
distaunce. And yf you wyll haue an
moe places, goe oute of the chamber
and so marke oꝛ note the other cham
bers proportionally.

But yet remember that the dy
staunce whyche is geuen is mode
rate and conuenient, but yf there be
not founde so greate dystaunce
but a lesser euen vnto eyghte ,
to lesse euen vnto fyue foote , y
shoulde it be tollerable . As con
cernynge the temple it oughte to be
suche a one as must not be much fre
quented, especially of your self: to the
ende that you be not confunded o
troubled wyth the multytude of the
fygures oꝛ Images . These places
ought to be Memorable and remou
able with ones hād, soꝛ y coꝛners are
not places , but fyred Images sett
and placed in the coꝛners , vpon the
which (euen as vpon paper) are pain
ted other figures, which maye be pr
out

Of Memorie.

out, enen as letters vpon paper. As, for example, the first place is marked by knowe by an vzinall, in setting an vzinall in his place. The seconde by aalue bore, setting there also a salue bore. The .iij. by a mortar putting it there. The fourth by a pestill. The fyfte by a paper of wyttinge tables. The sirte by a hares foote. The seventh by a searcer. The eyghte by a pagge. The ninth by a lose of ware. The tenth by the Canes of Cassia. And these names must be kepte alwaies in mynde and the places from one to five that the quinaries or fyfte places maye alwayes be had in Memorie. Of the distance there is enough spoken. Yet note that you may passe from fyue and thirtie and not beyonde, lest there should chaunce a negation in the images. And be it spoken euene likewise of the quantitie as touching the height, that there be not manye heights, but from fyue even vnto

The righte waye to haue artificiall memorie, is the collation and diligent obseruation of things.

The Castell

eleuen sote. And let euery fyfte place be marked, as it is sayde of the order. The qualitie also must be noted, that they be not to light nor to darke, nor to much frequēted. Let vs comē to the images which are the thynges that muste be placed: the images which be knowne vnto vs ought to be so sette in these places wyth such mouinges, that by them we may call thynges to remembraunce. For example, I woulde remember twen- tie Names, I wyll doe thus: And in the fyfte place I wyll set the Image of Peter one whome I well knowe wyth an Arynall full of water in his hande the whiche he shall pouer by on James one also well knowne to me: and so by thys notable acte I shall remember these twoo and place them in my remembraunce the two names.

In the seconde place I wyll put Henry who is vnto me verie well knowne

Of Memozie.

placemen (for these figures muste be
be exactly known that they may quic
notely come into ones Memozie) who
shall putte hys hande into a bore and
comull out the salve and therewithall
ynge besmyer Steuen one also whome
ragas do verie well know.

ht In the thyrd place I will set Wyl
sueam, one whome I knowe also, who
may shall take out of the moztter a plaster
and shall put it vpon Frauncis face:
we; inuenting some other mad iclles
; and toys , whereby the Memozie
may be confirmed to beare away such
olweke names . And so in lyke maner
in procede with the rest.

er by Lykewisse yf I woulde remember
n myne man and also hys acte , I wyll
te imagine hym and the doyng of hys
nd acte: as, yf I woulde remember one
the eating of Figges , then I wyll ima
ine that wyth a Figge he dyd some
putt hery o: straunge thing.

well If you wyll remember argumen
well

H.ij.

tes,

The Castell

tes, you shall take the substance of
the argument, and shall onely place
that because the whole argument
not be placed, and so of other things
after their places.

We wyl yet agayne entreate of
figures by these fyue preceptes.

The fyfthe is, that the fygure do
moue either to laughter, compassion
or admiracyon, for one maye soon
fynde a fygure that doth styre by
and moue the affection of the soule.
An example hereof is thys, yf
shoulde sette or place in the mouth
of a madde Ass the heade of Ant
nye to be almost bytten in pieces, the
bloude to gush oute of hym, and
that he asketh helpe, and holdyng
hys handes cryeth out: for it can no
be, but that when I would, I shoul
see him with the eyes of my mynd,
declare or expres Antony to him that
shoulde aske or enquire for him.

Another is, that we shoulde repre
sent

Of Memozie.

ce sent cyther the lyke by the like, or by
 place contrarie, or els by the proprietye
 of the herof. An example of the fyrst is, as
 if I were about to place the name of
 Balene, I shoulde wrytte the name
 of some other excellent Physition,
 whose authoritie (as nere as may be)
 be eitherequall, or lytle inferiour.
 An example of the seconde is, yf I
 wrytte the same by the name of an
 vnlearned Physition; yf I describe
 Theristes by Achilles, and the good
 yf by the euill; or the foule by the faire.
 An example of the thirde is, yf I re-
 present Ouidius Naso, by a greate
 nose; Plato by large shoulders,
 Crispus by crysped or curled beares
 and Cicero by Gelasinus

Theristes.
 Achilles.
 Ouidius
 Naso.
 Plato.
 Cicero.
 Gelasinus.

The third is, that we accustome
 our selues to place things euen from
 our very youth, and that we encrease
 byth daylye exercise: although that
 the teachinge thereof may helpe and
 profite euen them also that be elder.

V.ig.

The

The Castell

The habite the perfectenes and deuotio-
neritie (I meane to practyse the ple-
things) is much the more if they do
so place all thinges whiche they shall
eyther saie or doo and also whatsoeuer
uer they heare in communication or
talkyng . And they muste lyke wyse
paynte and graue the maners , ge-
stures, and tymes . For in so doynge
they shall in a short space be notab-
ly wel exercised. It profiteth also to playnes
one wyth another, and to goe about
to excell hym that shall recyte many
thinges, more clearly, orderly, and
spedely then other.

The fourth is, that (in euery quater-
narye or fiftie number of those thinges
that are to be marked) we repeate
gayne from the beginninge all such
thinges as are already noted : for the
repetition of thinges commonly byn-
geth great stilltie and profit.

The fiftie is, that we should re-
sent thinges compound with the simple

Of Memorie.

multitude of simple things. As for exam-
 ple: he that will remember this sen-
 tence: Cicero contendeth wyth Horten-
 sius, Shall I imagine the pease cal-
 led Cicer whiche complayneth of the
 barrennes of the garden: for so doth Ci-
 cer resemble Cicero and the garden
 called Hortus doth represent Horten-
 sius, and the complaint the contenti-
 on. And thus also may the chief poin-
 tes of the lawe be kept in mind, as yf
 we would place this law to be had in
 Memorie, *Publicari testamenti fides:*
 the assurace of a testamēt published:
 let vs imagine a wryting in forme of
 a testament opened, vpon the whiche
 anyze or dyte hath bene cast by some
 man, and so the assurance therfore is
 such losse. Loe the assurance of the testa-
 ment ones published can not be read
 again. But these things shalbe moze
 easely done yf there be learninge ad-
 toynd herunto, and the knowlege of
 thinges woorthy of Memorie, and also

Cicero.
 Horten-
 sius,

The Castell

perfecte and daylie exercise not wantynge, scyng that exercise is able to overcome all thynges : so shall the phisition also remember the rules of phisicke, and lykewise the Lawyer the rules of the Lawe wpth more facilitie.

The place therefore is lyke and is compared to ware or paper or tables (in the which of old time many thynges were wrytten) : also the image or figure is likned to letters or wryting, and the recityng of the names is compared to the readyng or recityng of thyngs beyng reade. The place is the parte serving in stede of the Memory and receiveth thynges as the Memory doeth, and it is multiplied by having respect forward and backward towarde the ryght syde and towarde the lefte syde, upwarde and downeward, by addyng somewhat or by minysshing somewhat: and it is multiplied by measuring the longe, the
over

of Memozie.

ouerwart, and the meane. The rule
of the places bryefly in order is thys
also, that firste there be an inuention
of the places (whereof it is alreadye
spoken) afterwardes an orderynge,
a meditation, a distaunce, a stedfast-
nesse, a solitarines, a meane lyghte, a
dissimilitude, a quantitie, a marking
of the fiste places by a golden hande
or of some other metal, and the varie-
tie thereof, lest the similitude should
cause a confusion. The images or fi-
gures are similitudes of thinges con-
ceyued in the mynde, or a proportion
either wholly or partly lyke vnto the
thing y we would remeber, yea they
be taken for the thinges themselues y
are to be placed. And they be in two
kinder: to wit, either knowen or vn-
known: of the notes or marks some
be quicke, some dead: and aswel of the
quicke as of the deade some symple,
and some compounde. Agayne you
shall not forget that in placing or set-
ting

H. v.

The Castell

ting of the images or figures in these places the thing is alwaies to be placed with a merye, a merueilous or cruell acte, or some other vnaccustomed manner: for mery, cruell, iniurious, merueilous, excellently sayre, or exceedingly foule things do change and moue the senses, and better styre vpp the Memorie, when the mynde is much occupied about such things. Also the Images are varied by the transposition and transumption of the letters: as yf I would remember Sep, I shall place a pen and for a tiran, a rauening wolfe. It sufficeth therfore that we haue exprested a Methode or compendious waye, the which whosoever foloweth shall easily (so that exercise be not lackyng) get and attayne the certaine and sure remembraunce, of many and sondry things as due occasion shal require: but as for the sluggyshe and ydle, let them slugge and slepe still, to whom all

Nep (an
herbe so
called).

of Memozie.

all thynges are displeasing.

The Epilogue.

Last of all, in stede of an epilogue
and as it weare a conclusyon I wyl
adde that whiche Erasmus Roterodamus
writeth in his .3. booke of Eccles.
To the power (saith he) of the na
tue Memozy being good of nature,
must be ioyned intelligence, care, ex
ercise, and order. Whisitions also doe
promise some ayde to the confirming
of the Memozie, and to this agreeth
Marcilius Ficinus. But besydes
those thinges that we haue sayde, a
perpetuall sobrietie of lyfe doth most
of all helpe. For gluttonie and dron
kenesse, lyke as they doe dulle the
wytte, so doe they also bitterlye ouer
throw and destroy the Memozy. Also
the varietie of cares, and y heape of
busynesses is hurtefull, the rumul
tuous readinge of dyuers volumnes

Erasmus:
Roteroda
mus third
booke of
Eccles.

Marcilius
Ficinus.

The Castell

oꝛ bookes is also noyous . I suppose
thys to be the chiefe cause why age
should be forgetfull : because the po-
wer oꝛ strength of the mynd is ouer-
thzowen with the multitude of thin-
ges. Also an immoderate bashfulnes
the newnes oꝛ straungenes of Audi-
tours, care and trouble of mynd doe
annoy the Memorie; but bashfulnes
and nouitie are ouercom oꝛ remedied
by vse and custome.

Also great oꝛ carefull studye is lyke-
wyse hurtefull , in as muche as it is
not without an earnest and greedy de-
syre. In another place he sayeth thus.
The best arte of the Memoyre is, to
vnderstand thynges thzoughly, and
being vnderstanded to reduce them
into order, & last of all to repeat often
that whiche you woulde remember.
Hitherto Erasmus. If therfore you
wyll haue an excellent Memoyre of
good thynges, you must take diligent
hede, that you vnderstand the perfect
reason

Erasmus.

of Memorie.

reason of that you go about to learne
by hart. For reason is an vndissolua-
ble bonde of the veritie and of the
Memorie . For thys cause possibly
Plato sayd, that thinge which is once
well vnderstanded, can neuer be al-
together forgotten. Also those things
are to be committed to the Memorie
whych are not onely profitable but
also pleasaunt. For such nourishmen-
tes as bying that swetest tast, doe the
easelier passe and are conuerted into
our nature: and with how muche the
the better appetite that any thing is
taken, it remayneth so much the lon-
ger. Adde herevnto that which Ari-
stotle and Simonides thought good
to be thoroughly obserued (to wytte)
that there shoulde eyther be in dede
a certayne and sure order in teaching
or elles at the least excogitated and
supposed . Order consisteth in a cer-
taine propoition and conner ion. And
if you take anye one thinge of those
that

Plato.

Aristotle.
Simonides

The Castell

that are set in an exquisit and perfect order, the reste wyl followe forthewyth by a certayne necessarye continuation eyther of Nature or of Arte. It is moreover to bee observed, that we doe meditate manye tymes those thynges that we haue learned: for so be the nouryshmentes of the mynde dygested, and as it weare tourned into the minde. It is verye good also to renewe and rehearse verie often suche thynges as are committed to the Memory, wyth an elegant oration or a swete songe, as it is heretofore declared. For pleasure is the sauce of thinges, the foode of loue, the quickning of the wit, the nourisher of the affection, and the strength of the Memory. The soule also must be purged from euil thinges, that it may be filled w good thinges. And we must humbly desyre of God wth a faythfull praier to graunt vs his spirite of wysedome and knowledge

of Memorie.

ledge for our Lord Jesus Christes
sake, to whome with the father and
the holy ghost be all honour,
laude and gloze, for
euer and euer.

Amen.

Memorie sayeth.

To hym that would me gladly gaine
These three preceptes shal not be vaine,
The first is wel to vnderstand.
The thing that he doth take in hand.
The seconde is, the same to place
In order good, and formed race.
The thyrde is, often to repeate.
The thing that he would not forgeate.
Adioynyng to this Castell stronge,
Great vertue commes er it be longe.

FINIS.